

THE
MISSIONARY HERALD.

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OUR missionaries at Foochow write of these as being harvest days in some districts. Rev. Mr. Goddard of Foochow City, who is hoping soon to remove to Ing-hok, which is southwest of Foochow, reports that in the Harvest Time.

Ing-hok field there were last year about one hundred church members. At the end of March last, eighteen more had been received, and since then seventy others have been welcomed into church fellowship. Mr. Goddard says: "The greatest interest has centred about Gák-liāng, where the only ordained pastor is located. This is only a small town of about 1,500 people, but it is at the foot of the rapids on the river and the centre for a beautiful valley in the mountains. At the last communion sixty-three adults were admitted into the church on confession of their faith. These were selected from over eighty learners who had been taught for over three months. There are to-day still at this place seventy-three enrolled learners. This is, as far as I know, the largest number ever admitted in this mission at one communion. It took the morning and afternoon for the examination, and was a very impressive occasion." The accompanying photograph shows the pastor at Gák-liāng seated in the centre of the group, and three others who are preachers at other places in the Ing-hok field. At Foochow City the number of inquirers is constantly increasing, and many are presenting themselves for church membership.



SEVERAL missionaries of the American Board from Turkey, now in the United States, have been eager to return to their several stations as soon as the way **Returning to Turkey.** should open. Rev. John K. Browne, of Harpoot, sailed on Saturday, August 15, leaving his family in this country. Dr. and Mrs. Farnsworth hope to return to Cesarea in September, and Dr. and Mrs. Thom are making preparations to go back to Mardin. The need of these laborers in their several fields is very great, and they go with courage, believing that the Lord is calling them and is opening before them a wide door of usefulness.

THE American Board employs no agents in the United States to solicit money for the relief of suffering Armenians. Its officers and missionaries often appeal **No Agents employed.** for contributions to be forwarded by the regular channels, but no one, whether American or Armenian, has been authorized or indorsed as a special solicitor of funds for relief work in Turkey. It is necessary to say this with emphasis, since it is learned that there are those who are making solicitations claiming alliance with the work of our Board. The public should be on its guard. Money for transmission to the sufferers in Turkey should be sent directly either to Frank H. Wiggin, Assistant Treasurer, 1 Somerset Street, Boston, or if for the Red Cross Association, to Brown Bros., Bankers, Boston or New York.

AN incident as beautiful as it was unique occurred on Commencement Day at Iowa College when, under the lead of President Gates, the sum of \$500 was raised on the spot for the purpose of sending and supporting for one year a tutor in Anatolia College at Marsovan, Western **Iowa and Anatolia Colleges.** Turkey. This was done in response to appeals presented from Rev. and Mrs. G. E. White of Marsovan, both of whom are graduates of Iowa College, and from Dr. Tracy. The sum of money thus raised was put to immediate use in the sending of Mr. H. H. Riggs, son of Rev. Edward Riggs of Marsovan, who, as a native of Turkey, will be prepared at once to enter upon work in Anatolia College. Mr. Riggs graduated this summer at Carleton College, and he has already sailed for Turkey, where his coming will supply a great need. It is a most auspicious omen when a college thus identifies itself with missionary work in a foreign land. We congratulate Iowa College on its good deed, and also the college at Marsovan in obtaining one so well fitted to meet the emergency there.

THE statement comes from Oorfa in Central Turkey that the number of widows and orphans actually aided amounts to 7,431. This is thirty-seven per cent. of **Slaughter and Fears.** the population, according to highest reliable estimate; and according to the lowest estimate, the number who have perished in the slaughter is forty-nine per cent. of the population. It is said that the Mussulmans in the region of Aintab believe that an invasion and military occupation of their country are likely to occur in the near future, though they have no definite opinion as to the source of this invasion. If, as one writes, "what they would do in like circumstances is naturally the measure of what they anticipate for themselves," it is not to be wondered at that they are full of apprehensions, and that, expecting little mercy for themselves, they show little mercy to others.

THE receipts for July are encouraging, but the showing for the eleven months **Receipts.** of the year gives occasion for solicitude. The following figures deserve careful study:—

	July, 1895.	July, 1896.
Regular donations	\$40,448.98	\$46,475.76
Donations for special objects	7,082.10	4,319.16
Legacies	5,163.68	3,638.30
Total	\$52,694.76	\$54,433.22
	11 mos. last year.	11 mos. this year.
Regular donations	\$376,598.95	\$372,118.22
Donations for special objects	42,387.33	39,684.16
Legacies	131,849.03	112,151.22
Total	\$550,835.31	\$523,953.60

For the eleven months the *decrease* in regular donations has been \$4,480.73; *decrease* in special donations, \$2,703.17; *decrease* in legacies, \$19,697.81; *total decrease*, \$26,881.71.

The close of our fiscal year finds the country in the midst of an extraordinary financial depression, and with grave uncertainty as to the future. We are the more urgent in our desire to receive all possible gifts from churches and friends at once. Will not many send special gifts during these last days of the year, and so lift the Board beyond the possibility of a new debt? Our readers will share our solicitude and join in every effort to respond to the pathetic calls from our mission fields. Let the treasurers and pastors of the churches remember that the year closes August 31. We desire remittances to be made before that date, if possible. As is our custom, the books will be kept open the first week in September in order to hear from our district secretaries and distant churches.

As incidental to their missionary and relief work, several of our missionaries in Turkey have established some industrial enterprises for the purpose of giving employment to the needy people. Our readers are familiar with the accounts of Dr. Kimball's efforts in this direction at Van. Miss Shattuck at Oorfa, as will be seen by a letter from her on another page, has started some of the people in a form of silk embroidery on colored homespun. Mr. White, of Marsovan, reports the employment at that station of some men to superintend the manufacture of a gingham cloth which has heretofore been one of the leading industries of that city. After the warp is prepared, it is committed to a weaver, usually a woman, to weave in her home, on her own loom. In this way over fifty houses are able to find most of their support. The work of the missionary in Turkey calls as never before for every ounce of strength and wit and grace.

On the day of the massacre at Marash, Central Turkey, all the communion plate of the three Protestant churches of the city was stolen. These churches are now doing nobly in attempting to provide for their own wants, but if some churches in this country who are purchasing new communion sets for their own use would give their old ones, they would be very gratefully received. We hope to hear from at least three churches in response to this suggestion, in order to supply the needs at Marash. No doubt, other churches in Turkey have been similarly despoiled.

**Communion
Sets wanted.**

INCIDENTS of much interest are reported from a number of stations in Turkey. At Adana, on the first Sabbath of June, thirty-two persons were received into the church on profession of their faith. The church edifice has become so uncomfortably crowded that something must be done for its enlargement. On the thirtieth of May fifteen were received to the church at Tarsus. A new governor has arrived at Oorfa, who was expected to do some good work in keeping order and in restoring plundered goods. But we learn that this Vali has informed our missionaries that they must not send out preachers and helpers without due notice to the government. There would be no objection to this if such notice were followed within a reasonable period with the needed permit. But at last accounts five weeks had elapsed since a request was presented that a good and, so far as is known, wholly unobjectionable man be permitted to go to Oorfa, and no answer had been received. This looks like prevention under the plea of requiring notice. Dr. Fuller writes that there are still 2,000 people requiring aid weekly in Aintab. The Bible Lands Missions Aid Society, of Great Britain, has sent them a generous sum to be used "specially for the household of faith," which has greatly cheered them. The good conduct of the Protestants has made a great impression on all who watch them. A prominent representative of one of the foreign governments in Central Turkey, whose official position brought him into close connection with the people, recently said to one of our missionaries: "I am a Catholic, but I aim to keep my mind open to truth wherever it is found. An Armenian Catholic is not different from a Gregorian, or is not better. But I have been greatly impressed with these Protestants; they are another sort of people." Dr. Fuller of Aintab reports that, religiously, the signs of the time are full of promise. "Every barrier on the Armenian side is down for the time at least, and we have the freest access and most cordial welcome everywhere. At the close of my sermon last Sunday at the First Church, an Armenian priest and several of his prominent men came to express cordial thanks, and said, 'You have now *four* churches (thus including the Armenian among the number) in this city, and you must come to us and preach to us oftener.'"

PREJUDICE and superstition among the Chinese put a stop years ago to the building of the railroad between the capital and the coast. It was not to be supposed that these opposing forces could be overcome in a day, yet in view of recent reports as to the effect produced by the late war upon the Chinese, we are surprised to learn by a letter from Mr. Ament that the new railroad line from Tientsin to Peking has met with a disaster. An enraged mob of boatmen and carters have torn up the road and thrown as much of it as possible into the river. They evidently thought their craft was in danger, but it is said that even the government support of the plan for a railroad was altogether lukewarm.

WE hope that a great many persons are making arrangements to attend the annual meeting of the Board at Toledo. Attention is called to the emphatic request of the Committee, in their notice on the cover of this *Herald*, that those who desire aid in securing entertainment should make their application on or before September 15.

It is sad to say, and yet it ought to be said, that the reduction of supplies for our missions in Asia Minor is practically working in the same direction as the sword of the Turk. The distress of the people and the disaster to the Christian work result from the action of the enemies of the Armenians in Turkey and the inaction of their friends in other lands. One of our missionaries in Turkey speaks of the difference in motive in the two classes, one "having been set on fire of hell, while the other class has shown a lamentable lack of fire from heaven."

In the year 1891 a hurricane destroyed all the native churches on the island of Kusaie, where our training schools for the Marshall and Gilbert islands are located. It will be remembered that Kusaie is a high island, with a population of about four hundred, having a language altogether peculiar. More than a year ago the people rebuilt the best of the old churches, and this past year they have rebuilt three more, making them entirely of stone, of the native coral rock. Mr. Channon, in reporting this fact, says that it required the labors of all the natives on the island for several weeks, and at the dedication service the people, of course, attended *en masse*. The king of Kusaie seems to be holding fast to his profession of faith, and under his rule no liquor is to be had on the island. The work of the people in rebuilding these churches shows that the labors of Mr. Snow are still bearing good fruit.

THE rector of an Episcopal church in the United States has had his heart stirred by witnessing the amount expended in the ornamentation of church edifices, while gifts for the proclamation of the gospel are diminishing, and he writes to the editor of the *Quarterly Message* an indignant protest against such lavish expenditure: "While the living stones, missionaries after Christ's own example, already half starved, are being cut down, shut out, despised, and rejected of their brethren, Pharisees and Sadducees, Greeks and Herodians, throng the temple, saying: 'Behold these great stones! What manner of marble and oak and gold paint are here! See our jeweled cross and fine glass;' and Lazarus, full of sores of doubt, care, sorrow, and shame, lies at the door, and the mission work for his salvation is in a bankrupt condition." These are strong words, but there are churches in all denominations in which they might well be repeated and with all emphasis.

As a result of the cattle plague which is raging throughout Matabele and Mashonalands, our missionaries in Gazaland find themselves cut off from their supplies. Myriads of cattle have been slaughtered in order to stamp out this rinderpest, and oxen cannot be had for the transport of goods. Supplies for the missionaries at Mt. Silinda, ordered in April, 1895, and landed in October last at Chimoio, which is on the line of the railway from Beira to the interior and is about 150 miles from Mt. Silinda, are still at Chimoio. For though the rinderpest has not yet appeared at Mt. Silinda, it would be folly for our missionaries to send their oxen into the infected region. Native food can be used to a large extent, but there is much hardship involved in the cutting off of some articles to which white people are accustomed and which are well-nigh essential to good health.

How many Sunday-schools are there in the United States that are obliged to enforce a rule that adults can no longer be permitted to attend because there is no room to accommodate them? Such is the case with the **Three Thousand in Sunday-school.** Sunday-schools in Aintab, Central Turkey, which are now held at noon, and have a membership of over three thousand children. More than half these children belong to the old Gregorian Church. While the Sunday-schools are thus prospering, inquiry meetings are held and are largely attended.

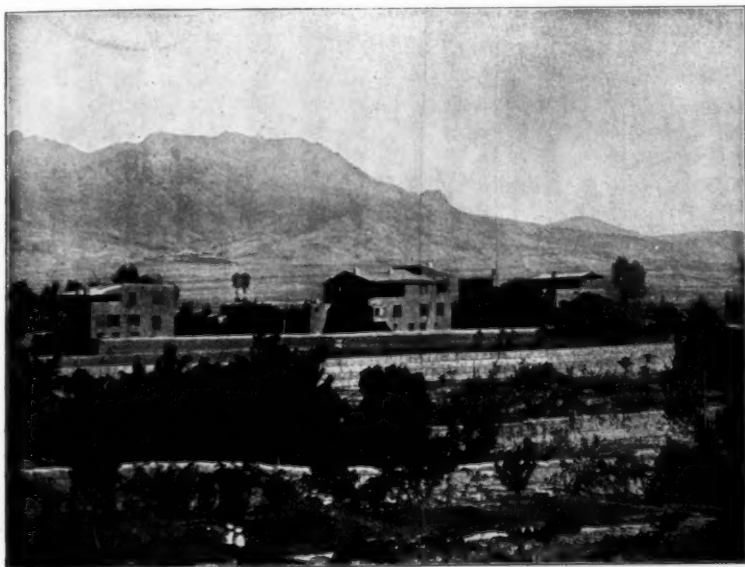
REV. DR. DEFOREST, of Japan, reports a recent interview he had enjoyed with a Christian Japanese lieutenant who was engaged in the Formosan campaign: **A Japanese Christian.** "This one Christian officer prevents his whole regiment from drinking *sake*, forms a temperance society among his soldiers, prohibits prostitution in a Chinese city of 70,000, establishes Christian service in the city, and raises \$3,500 from Chinese and Japanese with which to erect a monument to the memory of the soldiers who fell in battle, and then resigns to go back to Formosa as a Christian official, with seven other Christians under him." When such material for service can be found among a people, great results may be anticipated.

SEVERAL of our missionaries in writing from Turkey refer to the marvelous patience shown by the sufferers from massacre and famine. Very seldom is a vindictive spirit shown, even by those who have been wounded and plundered. Several letters speak in warmest terms of admiration of the Christian bearing of those in whose hearts bitterness and hatred might have been looked for. The poor and scanty food on which multitudes in Turkey have been compelled to subsist has brought on diseases of all kinds, especially those connected with the organs of digestion. Dr. Caroline Hamilton, of Aintab, reports that the number of patients at the hospital clinics is very large, though the wounded have all been dismissed. Stagnation of business is complete and multitudes are idle, not because they are unwilling to work, but because there is nothing for them to do.

WE reported last month the arrival of Captain Bray at Honolulu, and he has now written us of what he was permitted to learn about affairs on the island of Ponape. Neither Captain Bray nor Mr. Price were allowed to visit the islanders in their homes, the Spanish governor keeping strict watch lest there should be any intercourse held with the natives. But certain facts were learned. At Kiti, where Nanapei lives, there is a church membership of thirty and a day school of ninety; at M.ant, a Protestant native teaches and preaches regularly to a church of sixty members. The Metalenim tribe, which has ever been most steadfast in its maintenance of Protestant principles, has three stations, one at Oua, where there is a church of sixty members; one at Chapelet, with a church of one hundred members; while the "Taman branch" has a church of sixty members. These are all the definite statistics that are given, but there are allusions to the work of the old teachers, Obadiah, Obadinia, David, Julian, Josiah, and others. While, therefore, under the present Spanish rule there can be no intercourse held with the native Christians, there is every reason to believe that there are living churches, holding fast to the faith, and that fruit is being gathered unto life eternal.

THE OUTBREAK AT VAN, EASTERN TURKEY.

THE reports of the bloody work done at Van, during the third week of June, awaken new interest in this most remote station of our Eastern Turkey mission. The city is beautifully situated on the eastern shore of Lake Van, and has a population of between forty and fifty thousand, three fourths of whom are said to be Armenians. It was occupied as a station of the Board in 1872. The most striking feature of the city is "The Rock," half a mile in length, rising in certain portions almost perpendicularly from the plain to a height of about three hundred feet. This Rock is surmounted by a castle, and on its slopes many houses are built, but the larger portion of the people live in "The Gardens," which



THE MISSION PREMISES AT VAN.

stretch eastward some four miles from the Rock. The recent photographs of the city which we have are too large for reproduction here, and hence we give an old cut which, imperfect as it is, suggests the relation of the Rock to the lake and the rest of the city. The Gardens, however, are much more extensive than they are here represented. At nearly the eastern extremity of the Gardens, about three miles from the Rock, are the premises occupied by our mission, covering an area, including the private gardens, of about two acres. These premises, of which we give a photo-engraving above, are surrounded by a strong wall, within which are the residences of the missionaries and the buildings for the Boys' and the Girls' Schools. It was here that the frightened people found a refuge during the recent outbreak.

According to the report received from Dr. Raynolds the disturbances began on Monday, June 15, and practically ended, so far as the city itself was concerned, a



AN OLD PICTURE OF VAN, SHOWING THE RELATION OF "ROCK" AND THE "GARDENS."

week later. The firing of guns was heard on Sunday night, June 14, but there is much uncertainty as to the exact origin of the outbreak. On Monday and Tuesday a number of houses was burned and people began to crowd into the mission

premises. The conflict was between the soldiers and the Armenians, and constant fear was entertained that the Koords outside would seize the opportunity to plunder the city. Major Williams, the British consul, was indefatigable in his efforts to preserve the peace, placing his flag upon the mission premises, thus making these premises the consulate. This he did because the mission houses with gardens were most extensive and more easily protected than those of the consulate. Dr. Raynolds says the crowds poured in "in a continuous stream, as broad as our big doors would admit, men, women, and children, mostly with some little bedding and food. Our houses were full with families of friends, as also the Girls' School, perhaps from four hundred to five hundred being thus provided for, while the Boys' School was filled with a more miscellaneous crowd. All unoccupied space within our compound was soon covered, even our planted gardens more or less overrun, while every door had to be guarded with the greatest care to keep the houses at all clear. With the rest of the crowd came many wounded, and before noon Dr. Kimball and I began the work of caring for them, keeping us busy till night. Oh, such horrible wounds! Terrible sword slashes on head and neck were perhaps the most common."

Dr. Raynolds gives some particulars of these fearful wounds. The sufferers were of all ages and both sexes; many of them told of husbands, fathers, and sons killed. This was on Wednesday, June 17. On the evening of that day Major Williams reported that the authorities declared there was no danger in the return of the people to their homes, and several thousand sought refuge elsewhere than on the mission premises, though thousands remained. During all this time Major Williams had been untiring in his efforts to save the city by inducing the comparatively small number of Armenians, who were armed and who were resisting the soldiers, to deliver themselves up to him, promising in the name of the British government to be responsible for their safety, and to accompany them with a strong guard across the Russian border. He conducted negotiations for a couple of days both with the officials of the city and of Constantinople and with the revolutionary party, hoping to secure peace, Dr. Raynolds often aiding in these interviews by day and night. But the revolutionists did not dare to trust government, and in the end the government ordered the burning of the houses as a punishment upon the revolutionists. The latter finally left the city to cut their way through the Koords to the Russian border.

As soon as the authorities and people were assured that the revolutionists had left, quiet was restored. The people petitioned for clemency and the Sultan extended his pardon. Dr. Raynolds then took the Arachnort, or official head of the Armenian community, upon the roofs of several buildings, from each of which he could command a hearing, and the announcement was made to the people that they could return to their homes. This announcement was received with greatest joy by the people. The two acres embraced in the mission premises, Dr. Raynolds says, "were covered as thickly as human beings could be packed, probably no less than fifteen thousand persons making up this aggregate of suffering humanity." These people started at once for their several homes or their desolated villages, "most of them bearing on their backs household goods they had managed to bring with them, great piles of bedding, boxes of clothing, copper vessels of every shape and size, and I noticed one poor man with a huge wooden

bowl which seemed to constitute his sole household wealth. The departing Koords and Turks improved their chances for last acts of pillage. So ended this terrible week of suspense, terror, and suffering! Our gardens are a waste, our houses like pigsties, and our schoolrooms worse, while a gang of men constantly at work have not been able to keep the sanitary condition of the place half tolerable. Another week of this would have brought us an epidemic. Both births and deaths have taken place on the premises. But oh, how thankful we are to have been able to minister in some measure to the safety of this community!"

Dr. Raynolds speaks in warmest praise of the kindness and energy of Major Williams and of his Herculean efforts to preserve the city. A major in the British army, he had seen service in Uganda, Central Africa, and was sent to Van in view of the known delicacy of the situation, which required the presence of a man of unusual diplomatic skill and ability. For his wisdom, energy, and valor he deserves the heartiest thanks of men everywhere, especially of our missionaries and of those for whom they have labored.

This affair at Van differs from the massacres that have occurred in other places in that it was, doubtless, occasioned by the conduct of the revolutionary party, which, though small in numbers compared with the Armenian population, was sufficiently large to greatly excite the Turks and the officials. It was a foolish and wicked procedure on the part of these revolutionists, and they suffered severely for their folly, four hundred of them, it is said, having been killed near the Persian border. Some three weeks after the outbreak, Dr. Raynolds reports that comparative quiet had been restored, though on one day there had been a panic which was soon quieted. Dr. Kimball with her corps of assistants had cared for over one hundred wounded who had presented themselves for treatment. The loss of life at Van is estimated at 500 Armenians and about one half as many Moslems. About one third of the better class of Armenian houses were burned, and three of their six churches in the Gardens were also burned. Prior to July 8, one hundred or more persons had been killed at Avants, the port of Van, and some fifty houses, together with the church, had been burned. In the Haigatsore region, south of Van, the number of killed reached five hundred. Since that date the press telegrams have reported the destruction of many villages in the vicinity of Van and the slaughter of ten thousand people, but we have as yet no communications in reference to these occurrences. There are said to be 27,000 refugees in Van coming from these despoiled villages. The mission schools of Van were reopened on Monday, July 6, but ten days later it was decided that the missionary ladies should cross the Russian border to Tiflis, there to await developments. What the end will be, God only can tell. To Him alone can we look for protection for our brave missionaries and for success in their work.

MRS. HARRIET F. BALDWIN, OF FOOCHOW, CHINA.

In our last issue we recorded the death of one of the veteran laborers in the Foochow mission of the American Board, Rev. S. F. Woodin, and now another veteran of the same mission has been taken from the earthly service. Mrs. Harriet F. Baldwin, wife of Rev. Caleb C. Baldwin, D.D., after a missionary life

of forty-seven years, returned to the United States a little more than a year since in broken health, finding a home with her married daughter, Mrs. William Fairchild, at Summit, N. J. For many months she endured great suffering, her serious illness having begun in 1894. The blessed release was granted in God's own time, and she died July 29 of paralysis complicated by heart failure.

Mrs. Baldwin's maiden name was Harriet Fairchild. She was born in Bloomfield, N. J., November 5, 1826, her mother being a very devoted Christian woman. The daughter received her education in the Seminary of her native place, which was under the superintendence of Mrs. Harriet B. Cooke and her son, the former noted in parts of New England and New Jersey as an able teacher and administrator. To the devotion and careful training of "Mother Cooke" the loved pupil owed much of her fitness for her future work on heathen ground. She graduated from the Seminary in 1847, having while a pupil occupied for a few years the position of assistant teacher. In the autumn of the same year (September 28) she was married to Rev. C. C. Baldwin, and together they sailed from Philadelphia, November 11, 1847, by way of the Cape of Good Hope, to the newly opened field in Foochow, reaching that city May 7, 1848.

Aside from her excellent care of her home, Mrs. Baldwin was unusually efficient in various branches of mission work. Of her many labors her husband writes appreciatively as follows:—

"For about seven years she superintended the first regularly organized girls' boarding school. Her peculiar gifts and fitness for educational work also found full scope, almost from the beginning of the mission, in organizing and managing numerous common schools. She worked courageously and persistently, believing that such schools, under wise and improved methods, would prove a success even among heathen people, despite their inveterate prejudices. In a like spirit she visited women in their homes, trusting that they could be raised from their degradation by the love and truth of Christ.

"She had very strong literary tastes, working with a keen relish over geographies and maps, in the Foochow colloquial style, written in Chinese character, and now used in the three missions in schools, and sold among the people. Much more serious was the task of preparing and publishing the Foochow Manual and revising proof-sheets of a dictionary of 1100 pages in English and Chinese. This she did in concert with her husband, assisting him also efficiently in settling the text of *his share* of work in the translation and revision of the



whole Scriptures in the Foochow dialect, her judicious suggestions helping him over the 'hard places.'

"One other qualification for missionary work should be mentioned. She had rich poetic and musical talents. She dearly loved sacred song, and was herself a sweet singer till her voice failed in strength. She loved to write humorous rhymes, as well as more serious pieces, to please the little ones, while the love-light in her eyes was enough in itself to draw them close to her side. Scattered among her promiscuous pieces and hastily penciled jottings we find precious gems of thought to remind us of the departed one."

Mrs. Woodin, who for thirty-six years labored side by side with Mrs. Baldwin, has kindly sent us a brief expression of her affection and high regard of her co-laborer, which we are permitted to use here:—

"Our dear sister, Mrs. Baldwin, possessed rare qualifications for usefulness as a missionary. She was a fine Chinese scholar. I think we unanimously gave her the first place among the missionary ladies at Foochow for thorough familiarity both with the written and spoken language. She was a laborious student of the native tongue, sparing neither time nor effort that she might perfect herself in it. We younger sisters all looked up to her as our teacher, and she was often called to answer difficult questions, and give us the benefit of her own experience. Ever ready to help us with her patient, loving words, many of the unmarried ladies of the missions claimed her as their 'Chinese mother.' The missionary children dearly loved 'Auntie Baldwin,' and her efforts to make them happy and give them 'a good time' were always appreciated.

"She was no less loved and respected by the Chinese. Her fluent command of the language gave her direct access to the people, and a great influence over both the heathen and Christian Chinese. She impressed herself upon her pupils of both sexes, and some of our most active Christian women owe much of their present strong, consistent characters to her wise teachings and example. Her gentle and patient manner especially met the tastes of the Chinese and won their confidence and affection. She was remarkably careful of her words, and I think she will have very few idle words to give account for. To do her whole duty, and bless and help others as she could, seemed to be the ruling motive of her life."

Mrs. H. W. Osgood, who, during the life of her husband, Dr. Osgood, was associated with Mrs. Baldwin in the Foochow mission, writes of her as follows:—

"Her active, useful life has been a blessing to others, and now she rests from her labors and her works will follow her both in China and America. How many Chinese women there are who will receive the tidings of her death with sad hearts and a feeling of personal loss. She will live for years to come in the hearts and homes of the Foochow people. The girls whom she trained in school are making better wives and mothers to-day than they could have been had they not been blessed by Mrs. Baldwin's labors and influence."

THE CHURCH AND SCHOOLS OF ADABAZAR, TURKEY.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

THIRTY-SEVEN years ago this summer the writer, on the occasion of his first visit to the city of Adabazar, found a small and struggling evangelical community, the church and school of which were largely supported from the treasury of the American Board. Invited recently by the board of native trustees of the Girls' Boarding School in that city to preach the baccalaureate sermon on Sunday, June 21, and to preside at the commencement exercises on the following Wednesday, striking and happy contrasts impressed my mind.

1. The fourteen evangelical brethren and sisters, organized into a church fifty years ago this summer, have increased to 354, of whom 148 constitute the present membership. Among these is one of the original members, Mr. Kavaljian, a patriarch of ninety years, held in reverence and love by the whole community; a man who, according to the divine promise, has been permitted to see and rejoice in his great-grandchildren. This church has been greatly blessed in its ministry, having had but four pastors, and the third one of these, Rev. Alexander Jejizian, after a most successful pastorate of more than thirty years, is now succeeded by a son who is greatly beloved and useful. On this its jubilee year the church rejoices in fourteen new members, in an average congregation of more than 300, in a Sunday-school numbering 150, in three day schools with 113 pupils, in adherents in both the city and the neighboring villages numbering 710, in having paid, the past year, for preaching, schools, and benevolent work, \$748, and in having paid during the past fifty years about \$14,500. Organized in 1846, and self-supporting from 1862, the church has raised from the beginning about four times the total amount of money expended on it by the American Board.

2. From the beginning the Adabazar church has been distinguished for its interest in education as well as in evangelical labors. Its common schools have sent out many bright and well-instructed boys and girls, not a few of whom have obtained a thorough collegiate education in Robert College, and in the American College for Girls in Constantinople, and in European institutions. One of the boys of this community, Professor Hagopos Jejizian, brother of the late venerated pastor, has held a high position both as teacher and preacher for some twenty-five years, and not a few other boys and girls have acquired an honorable reputation in various pursuits.

But the crowning educational glory of Adabazar is its Girls' Boarding School, the one institution of the kind in Turkey entirely under the care of a board of native trustees. Founded twenty-three years ago, for the past eleven years this school has been located in Adabazar, and, whether owing to the wisdom and grace of its original and principal lady teacher, Miss Laura Farnham, and her assistants, Miss Sheldon and Miss Hyde, or to the good sense and courage and sacrifices of its native trustees, or, as seems probable, about equally to both parties, the school has been an eminent financial and educational success. The Woman's Board of Missions has paid the salaries of the American lady teachers, and has given \$176 a year towards the expenses of certain poor pupils, and the trustees

have met all the expenditure for native instructors, board and incidentals, with the tuition fees. A few girls have been aided more or less by outside friends. The trustees have not only provided for the management of the culinary department, and squared all accounts, but in all their relations to the lady teachers have displayed uniform courtesy and consideration. The price of board and tuition has been raised from \$22 to \$44 a year, but the number of pupils has steadily increased. In spite of the troubles and fears of the past year, the pupils numbered seventy-five, and there were more boarders than ever before. Of the pupils one was a Catholic, twenty-eight Gregorians, and thirty-three Protestant Armenians. Of the sixty-seven graduates since the school was established in Adabazar, thirty-seven have been engaged in teaching.

At the commencement exercises on Wednesday, in the presence of an audience of 600 souls, eleven mature and well-instructed young ladies read excellent essays, eight in Armenian, two in English, and one in Turkish. The exercises, continuing for two hours, were enlivened with good vocal and instrumental music. A representative of the governor, an officer of the general staff of the war department, and the leading members of the governor's council and of the Mohammedan community, were present, and after the missionary presiding had made an address in Turkish to the graduating class on their obligations to their parents, their teachers, the government, and to God, and had presented the diplomas, the two leading Turkish officials delivered brief complimentary speeches. Leading members of the Gregorian community were also present, and the entire exercises passed off most happily.

3. The influence of the evangelical and educational work has been deeply felt by the Gregorian Armenian community of some 10,000 souls, and by the neighboring Armenian villagers. The suspicion and hostility of early years have long since disappeared, and during a week of prayer observed some months ago in behalf of the sufferers in Asia Minor, crowded union meetings were held every evening. On a recent tour of the native evangelist, every Armenian church in the neighboring villages was opened for fervent gospel preaching and for earnest appeals in behalf of the suffering Armenians. The ritual of the Gregorian Armenian Church has not been changed, but the Bible in the spoken language is everywhere welcomed, and people now generally understand that men are saved, not by the sacraments and services of the Church, but by the grace of God evidenced through a holy life. The Protestant community and the Girls' Boarding School also command the respect of the Turkish authorities and the leading Turks. Throughout this troublesome year few, if any, Protestants in Adabazar have been arrested.

THE PAST YEAR AND THE PRESENT OUTLOOK IN JAPAN

FROM A JAPANESE POINT OF VIEW.

THE Annual Report of the American Board's Mission in Japan — coöperating with the *Kumi-ai* churches — has just been received. It is a most interesting pamphlet of seventy-six pages, prepared by Rev. J. H. Pettée, of Okayama. Its typographical appearance reflects great credit upon the press of the Okayama Orphan Asylum. As an appendix to the detailed report, Mr. Pettée presents

certain condensed comments which he had secured from both missionaries and Japanese pastors and leading men in reference to the immediate past and the near future of Christian work in the empire. If space allowed we should be glad to print the whole symposium, but the views of the American missionaries are often presented in our magazine, and we therefore present here only the comments of the Japanese, giving them all just as they appear in the Report.

Rev. H. Kozaki, President of Doshisha University. The last has been a year of reconstruction, the beginning of a new era in the Christian work of Japan. A large number of members have been dropped in many of the larger churches, hence a marked decrease of membership in the statistics of the *Kumi-ai* churches for the past year. Before a new spring life begins to rise, old dead leaves drop off. The crisis has already been passed and we have to wait the coming of a better time.

Rev. T. Miyagawa, Osaka. Showers of grace fell at the Nara meeting. Men began to preach the simple gospel. Hence success was assured. The becoming independent of the Home Missionary Society has not only stirred up the churches, but has greatly influenced the outside educated public. That Christianity has at last taken root in Japan has been made clear. Owing to the war and revival of business, the people had neither heart nor leisure for anything else, and hence the past year we have seen more losses than for many previous ones. But now we are established in our faith, theological belief, organization, and practical efforts, and we ought to banish every fear, boldly face the future, and with drawn swords march forward to victory.

Rev. T. Osada, Kobe, President of Japan Home Missionary Society. The decision at last year's council to become independent was unanimous and hearty. It went into effect January 1, 1896. Special gifts and pledges covering three years have been secured from fully 150 persons, yielding \$5,000. This is a cause for deep rejoicing. It has been decided to push the work vigorously in Wakuya, Tōkyō, Nagoya, Kochi, Hiroshima, Kumamoto, and Miyazaki. There has been no power nor progress during the past few years, but various methods have been tried. During the last half of 1895 a change for the better was apparent, so that the present outlook seems to me one of great hopefulness.

Rev. T. Koki, Osaka. The Board and the Mission have long desired and waited for the independence of the *Kumi-ai* churches and their Home Missionary Society. The realizing of this ideal in the case of the Home Missionary Society is one of the greatest blessings that could come to Japanese civilization. Another recent cause for thanksgiving is the organization of the "Missionary Army" in Osaka. It has succeeded beyond all expectations.

Rev. B. Tsuyumu, Imabari, Shikoku. The general tendency of Christian workers at the present time is to go rather than to think (be practical rather than theoretical). If we go boldly with the cross of Jesus into the world, many doubting, wandering souls will be saved.

Rev. H. Yamanaka, Hiroshima. Since the *Kumi-ai* work was opened here in July, 1892, under the auspices of the Home Missionary Society, there have been thirty-three baptisms up to February 29 of this year. The present membership

is fifty. They contribute from \$10 to \$13 a month toward expenses. Audiences average about 100. Christians and inquirers are of good social rank. Five hundred dollars more is needed for the church building, nearly \$600 having been paid or pledged. We feel profoundly grateful for the steady progress of the work here.

Rev. C. S. Homma, Kobe. 1. No nationality in Christ, but brotherhood. 2. The independency of churches is desirable, but their coöperation is still more needed. 3. The consecration of churches unto Christ is most needed. 4. After the sanctification of individuals unto Christ we shall come close to these blessings.

Rev. T. Murata, Tokyo. If we reflect carefully upon recent religious movements of power, we must recognize that many things urgently need to be done. I do not feel that I have a sufficiently fixed opinion to offer suggestions, but I have my doubts whether any lasting gain will result from a few patchwork (*bihosaku*) schemes.

Professor K. Morita, Ph.D., Doshisha. The Nara meeting last fall impressed me with two things: one of which was that Japanese Christian ministers were truly inspired with their characteristic loyalty to Christ as their Lord and Master; the other was that they were trying to know the Christian religion through the whole personality quickened with the divine ideals of the true, the beautiful, and the good.

Mr. Y. Aoki, Adviser to the Okayama Chamber of Commerce. In more than one sense a nation's religion determines its destiny. To change from one religion to another is no such light affair as quitting one style of hat or shoes for another. It certainly requires the sweat and tears if not blood itself of many of its patriots. Nothing deserves the deeper interest and sympathy of those who are seriously interested in the cause of truth and humanity than the sight of Japan grappling and struggling with her religious problem as with the question of life itself.

Mr. T. Tanaka, Evangelist at Sapporo. Inactivity in Christian work has been the general complaint of recent years. But we could recognize strong currents flowing beneath the surface. During the past year these currents have become conspicuous. Here and there loud cries for spiritual life and practical morals have been heard. And we have seen a beautiful Christian spirit manifested among Christians and Christian workers. On the other hand society at large begins to feel the need of a true religion. Not satisfied with the old faiths, it craves a new and strong one, but will not yet turn to Christianity. If we Christians prove to have a strong moral motive power and show a high religious spirit, the public will gladly receive us. How can we attain this? Is the present condition of Christianity in Japan satisfactory for this purpose? These are the problems for the coming year.

Rev. D. Ebina, Kobe. 1. For the first time in its history \$5,000 has been raised for the Home Missionary Society. That this should be done at a time of general despondency has been owing to the fact of universal approval of the move for independence. 2. The success of the Nara meeting is attributable to two causes: (1) Honest endeavor of the workers for a closer communion.

(2) Finding a new fountain of faith, after earnest searching of their theological views. At that meeting feeling was deepened, the foundation of each one's theology determined, unity established, and active movements decided upon. . . . The future calls for *special selection*, viz., selection among believers, selection among evangelists, selection among foreign missionaries. This great selection will result in a revival of true religion. Those who survive this severe test are the ones on whom will fall the great burden of evangelizing Japan.

J. Ishiware, Colporter, Tottori. I am grateful for the independent spirit that has arisen in our churches, and pray that the guidance of the Lord may be granted still more richly unto the grand (old) (yukō naru) American Board and each mission station.

Mr. H. Onoda, Evangelist, Okayama. We have seen that the higher Biblical criticism of extreme liberalism weakens the authority of Scripture, destroys the taste for reading the Word, and as a result tends to obliterate faith. The greatest enemy of our country to-day is not Buddhism nor Shintoism, but the worship of the almighty dollar. Such worship results in luxury and corruption. Great faith and power are needed to overcome this arch enemy.

Mr. M. Abe, Evangelist at Ichikishiri, Hokkaido. Reviewing the Hokkaido work for the past year, we must acknowledge there has been failure at some points, but the establishment of a mission station has aroused new life and steadied the work by showing the workers that they have a strong ally. We believe the coming year will show increased results flowing from this friendship.

Mr. T. Koizumi, Principal of the Okayama English School. Honorary degrees, beautiful buildings, and rich libraries have little to do with the success of Christian schools. This mostly depends on clear convictions as to the principles on which teachers and students act, and on which they should make practical use of their education. Also on the resoluteness with which they labor to bring individuals and society in general to share their beliefs. For such workers there is a large sphere left in our educational world, as well as the country at large. This is a time when we should ask Him for spiritual healthfulness, and for the growth of Christian educators. The rest will naturally follow as it has been promised.

Mr. K. Katagiri, Acting Pastor at Sendai. The churches do not advance as we have hoped. But thoughts that come from Christ are filling Japan, and it will not be long before we see the coming of God's kingdom.

Rev. A. Miyake, Osaka. Nara Convention, which strengthened all *Kumi-ai* workers into the tie of deep sympathy and mutual assistance, and *Tai-Kyo Dendo* (Missionary Army), which greatly helped the work of mission districts, are the principal events of the past year. Through these veins the Spirit is quietly working within us, which is now manifest in the activity of Christians and the ingathering of souls. We have a large number of outsiders at the services. I give one name to every member to pray for, lead, and visit. He takes the responsibility to try and make that one person a Christian by next communion time. The prospect is bright and encouraging.

Mr. K. Kato, Evangelist at Nobeoka, Hyuga. Christian Japan is young. She is a mere baby. You must be patient with her and give her time for growth.

Rev. I. Abe, Okayama. Nothing brilliant can be seen in the work of the past year. But we have no reason to be discouraged if we remember that we are in a transition period. I am ever of the opinion that as much as we have lost in quantity, so much have we gained in quality.

Mr. J. Ishii, Superintendent of Okayama Orphan Asylum. My own religious experience of the past year is summed up in the conscious appreciation, for the first time, of the real meaning of Acts 9:4, Matt. 16:13-19, and 1 Cor. 2:2. Owing to the discussions of recent years I had come to doubt whether a church founded on the simple gospel of the cross of Christ might not be a mistake. While in the cholera hospital last summer that doubt was completely and, I believe, forever dispelled. As for Christian work at large, the fitting text is 1 John 4, 1-4, especially verse 3. Wheat and tares have been growing together for some time. Last year the tares showed their true nature for the first time. It was the heading (*ho wo dasu*) year. The harvest is not yet, but it is pretty clearly shown what will bear good fruit and what evil. Next year we may expect the ingathering.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, OCTOBER, 1896.

Topic, INDIA.

Let the spirit of prayer prevail in all missionary meetings. Without this the meeting fails.

Let the great missionary hymns be sung, with appreciation of their meaning.

APPROPRIATE SCRIPTURE READING. — Responsive Service, Psalm 96.

India's Idolatry pictured, Isaiah 44:9-28.

Two Papers of five minutes each, giving glimpses of:

- (a) The Forces opposing Christianity. (By a gentleman.)
- (b) Infant Marriage, — Child Widows. (By a lady.)

Locate on a map the great missionary centres in India as connected with the different denominations.

THE WORK OF THE AMERICAN BOARD. — Locate and outline the work:

- (a) In the Marathi Mission.
- (b) In the Madura Mission.
- (c) In the Ceylon Mission.

(Not written papers, but five-minute talks.)

SPECIFIC PRAYER FOR INDIA.

NOTE 1. — The time limit must be enforced upon the speakers. Exhaustive papers are, as a rule, less acceptable than a brief, spirited address in one's own words from a quickened heart. On the other hand, these suggested programs are not of necessity to be carried out in the full. Single topics may be dwelt upon in full, and all the other exercises centre about them.

NOTE 2. — The leader must make the topic and program *his own*, in order to give life

and warmth to the meeting. The topic must be announced intelligently by the leader at the first. Much depends upon a prompt and interested leader.

NOTE 3.—Material for the above program can be found in the *Encyclopædia of Missions*, and in the *Historical and Condensed Sketches of the American Board*. Map of India, published by the Board, on cloth, \$1.25. Consult *Almanac and Missionary Herald*.

Letters from the Missions.

Japan Mission.

FROM TOTTORI.

MR. BARTLETT writes of various difficulties which have arisen in some of the out-stations of Tottori, while in the city itself and the Tajima province there is a manifest advance.

"Two or three people, though not yet baptized, have declared themselves to be believers and are determined to devote their lives to God in Christ. Family worship has been begun in some households and reestablished in others.

"Not only do large numbers come to the house and receive us into their homes, but they hear us patiently and eagerly in the more spiritual parts of the gospel message. Moreover, they come in large numbers to stand and listen to the preaching at the temporary preaching place. Still another sign, which I think is good, though sad, is that the rude boys who call after us now do not revile us, but our religion. Jesus is present when Barabbas is chosen; the Kingdom of God is nigh when possession of devils abounds."

At a later date Mr. Bartlett writes from Tottori:—

"We have opened a new temporary preaching place with the hope of doing something to bring Christianity more prominently before the people at large. Our idea is to do little more than proclaim, without detail or ornament, that there is a God and Christ through whom alone salvation for men can come. We hope that this will bring people to church. The work is practically street preaching. The place is the open shed of a jinrikisha stand on the corner of two busy streets—

especially busy at night, when we preach there. The attendance of those who actually came in to stay awhile has been large, far, far beyond my hopes. I have personally been present only once, and that time was very promising. The following night the Buddhists opened a preaching service only two or three doors away, at another shed. This seems to indicate that they fear the move. The church people are giving it enthusiastic support. I have had to supply at the church both Sunday nights since I got home, and I seem to feel the influence of the new movement in the nature of the congregations then present. The recent visit of Dr. Davis, of Kyōtō, has affected the young folks of the neighborhood, so that I have had to tell the story over and over again these last two weeks. A sign that the Spirit is present in the church is that at a recent meeting there were five persons excommunicated for unworthy lives. This really means not an intolerant spirit, but an awakening faith and desire to have the church a Christian church. It has been a weak fear of being thought intolerant that has kept them back so long.

"We are all very sad over the fact that the cut-down will make it impossible to continue to employ the faithful Mr. Ishiwara, evangelist and Bible-seller. It comes very hard on him too, as his income has not put him ahead at all, and he has a wife and two children. His health, too, is not good. But the present crisis means inevitably the removal of one or two men now, or else all a little later. Our estimates were made so close that they would not bear a cent of cutting down, without a radical change of policy. I

have taken the Christians here very fully into my confidence on the matter, and asked them to help me devise any better way. They cannot. Some might think I had been too open with them. I do not. They are not mere employees, ready to make money and let all difficulties fall on me. They are warm sympathizers."

A MISSIONARY ARMY.

Allusion will be found in the extracts from comments of Japanese pastors, printed on another page, to a new movement in Japan entitled the "Missionary Army." Mr. Allchin, of Osaka, in the annual report of the Japan Mission, gives the following brief account of this organization, which has apparently some likeness to the Salvation Army, only it is within and not outside of the churches:—

"How to reach the hundreds of thousands that are congested in this busy city is an ever-recurring problem. For twenty years, at irregular periods, the Christians have tried to meet this problem in a practical way by banding themselves into societies, clubs, and associations, and thus moved forward with concentrated effort against this mass. The latest move is a 'Missionary Army,' whose rank and file are made up of a few active Christians from seven Kumi-al churches, one Presbyterian, and one Methodist church of the city.

"Five members of any church can form a 'company,' but every man must be a 'combatant.' Every Monday, except the first in the month, several companies assemble at one of the churches and scatter in the neighborhood about three thousand handbills, informing the community of a rally at the church that evening, where two or three volleys would be fired by prominent officers of the army. These officers are the pastors of the churches.

"These are some of the shots fired: 'Is there a God?' 'What is God?' 'What is Man?' 'Why is he here?' 'Where is he going?' 'Sin and its Punishment,' 'Change of Heart.' The first Monday in the month is kept for a general

muster when every combatant must answer to the roll call and when the heaviest artillery is fired.

"Scattering the three thousand leaflets every week in the vicinity of the churches is a feature of the 'movements' of the army. They have printed on them not only the names and addresses of the pastors, the places and times of meeting, but also a brief statement of the main teachings of Christianity. This is a most interesting movement, and although it may, like other associations, give place shortly to some other form of Christian activity, it will sow a quantity of gospel seed and do good in its day."

Zulu Mission.

QUICKENED INTEREST.

MRS. RANSOM writes:—

"Here at Amanzimtote things go on about as usual, though there is no lack of variety in the work. The closing of the Theological School gives Mr. Ransom more time to devote to the people and to church work and organization, also to study. Thirty-four were received by profession and baptized last December, and one came by letter. Most of these were from the preaching places about us, where there is much interest. New places are opening up all the time, and we only lack men to send out. To-day one of the preachers told of a new place where he preached Sunday. Eighty-one were present, and they begged that they might be supplied regularly."

Miss Bigelow reports some special interest in the Girls' School at Inanda:—

"Maziana still preaches here every Sunday, and usually some girls stand up in the midst of his talk to say, 'I choose Jesus.' There were four or five such yesterday. Some also desire to join the mission in Gazaland, and cannot because their parents refuse permission.

"One of the girls said to-day that she wanted to go years ago, when the mission was established, but then as now her parents refused consent. When she could

not go herself she sent her Zulu Bible up there as a gift.

"Yesterday one of the girls who used to be at Umzumbe told me she had received a letter from a little girl there who was a Christian indeed. 'She is only a little girl, but she is going forward and I am going forward.' This girl who received the letter is a very earnest Christian. She desires to unite with the church. Sunday before last Miss Phelps asked all who wished to unite with the church to go to her room. There were thirty-five, including the one just mentioned.

"Some of the girls seem earnestly desiring to do right, and others are 'trying,' but not in the right way. A few have been punished for lying, and to-day one of my class is shut up because of her conduct. I have left her very angry and threatening to sit up all night.

"Dalita, the native teacher, is faithful and earnest."

Mission to Spain.

THE BIBLE-WOMAN AT ZARAGOZA.

REV. WILLIAM H. GULICK, of San Sebastian, sends an interesting report of the labors of this Bible-woman:—

"The chief field of labor of the Bible-woman is within the limits of the city and in its suburbs. In the course of years, however, she has made many friends among those who live farther away in the surrounding country, and, occasionally, yielding to pressing invitations, she makes evangelistic tours to their distant homes. She tells the story of one of these visits as follows:—

"In the town of C— there lives a woman who first heard the gospel in one of my neighborhood meetings in Zaragoza. She is the only evangelical Christian in the place, and when it first became known that she had Protestant ideas, she suffered a great deal of persecution, and her neighbors even treated her as though she was crazy. But as time went on, and they observed her consistent Christian conduct, very different from what her life among them had been before, they saw that she was not crazy, but that she was

good. And now their treatment of her changed. They not only ceased to trouble her, but they liked to hear her talk about the new doctrine, and they urged her to hold meetings which they were anxious to attend. It was to help her in this work that had so unexpectedly opened before her, that I yielded to her call.

"I was in the town a fortnight, and every night we held a meeting—now in one house, now in another. And during the day, as we passed down the streets, they would call to me from the shops to come in and talk with them. In one of these meetings some persons who were opposed to the gospel, for the purpose of frightening me, said that they would go and call the parish priest, who would quickly prove that I was wrong. But, as almost always happens on such occasions, the priest did not come—and for which I was truly sorry, for I sincerely wished to show him that he could do his people good only by teaching them the religion of the Bible. At another meeting the sexton of the church was present, and in a rage he said that he would pitch me over a precipice that there is near the town. But we did not pay any attention to him; on the contrary, just then persons came in from a neighboring house, urging me to go there to hold a meeting with a number of men and women who were already waiting."

"Respecting her work in Zaragoza this Bible-woman writes: 'In the city, opportunities present themselves almost every day. Although, as the seat of two great cathedrals and a multitude of Roman Catholic churches, it is a very fanatical city, I meet on every hand those who pronounce the gospel good. There are not a few of those whom I frequently visit who have withdrawn from those practices in their church that every Christian must acknowledge are idolatrous, and daily read the Bible in their homes, and who buy and read with great interest our evangelical literature, but, for fear of losing their means of livelihood, do not attend our chapel. How many there are of this class I could not say exactly, but

surely there are enough to make several large congregations.'

"So this good woman day by day casts her bread upon the waters. Some of those who have partaken of it, and have been blessed, have openly declared themselves on the side of the gospel, and undoubtedly God knows of others who are with us in heart but who have not yet thrown off the bondage of fear."

European Turkey Mission.

MONASTIR AND OUT-STATIONS.

MR. BOND, of Monastir, writing June 7, speaks of the necessity they had been under of dismissing their Bulgarian preacher at Voden and Enidji, on account of lack of funds. It was no loss to the preacher, for he had given up a larger salary to become a preacher, and was willing to have his salary reduced even further, but could not live without any aid. At Enidji deeply interested audiences were found, especially among the women. At Leven protracted services were held with hopeful results. On account of the pressing need of help, in both relief and evangelistic work in Eastern Turkey, Mr. Baird has gone to the relief of Mr. Cole, at Bitlis. Of the Girls' Boarding School at Monastir, Mr. Bond writes:—

"The year closed June 24, with the usual exhibition. The rooms were filled with invited guests, including many of the leading citizens. The program lasted three and one half hours, but the people remained to the very end, seemingly intensely interested, although many of them could not understand either Bulgarian, Albanian, or English, the three languages used in the exercises. But they could understand the manners of the pupils, the music, and the calisthenics. The kindergarten department evidently made a very favorable impression."

KORTCHA AND THE ALBANIANS.

"June 26, Mrs. Bond and I, with our daughter, made a tour to Kortcha and were absent a week. Many things delighted us. First of all the whole fifty

miles of carriage road lead through charming scenery, over steep hills and rugged mountain passes, through fertile valleys, and now and again by the brink of the beautiful lake of Presba. Kortcha itself is a picture, with its background of hills and foreground of plain and lake framed in by lofty mountain ranges. The city is exceedingly well built, all the houses being made of stone. I doubt if there is a cleaner city in Turkey. The population is estimated at 15,000, almost exclusively Albanians. The people seem prosperous. We did n't see a beggar, and I was assured that there were none in the place. The Albanians are model hand-shakers. They grasp your hand just about right and give a little extra pressure on releasing it. There is an air of nobility in their deportment that is very engaging. They conduct themselves in some respects like well-bred Americans. Their heads are said to be the largest in Europe.

"The Sunday services were attended by some eighty persons, including boys and girls. We have an excellent preacher at Kortcha, but as yet there is no church organization. The Girls' School had its closing exercises on the last day of June. Nearly two hundred guests were packed in the small room, many of them standing for three hours while the women were crowded upon the veranda, getting what glimpses they could through the open windows. Many people were turned away for lack of space. The girls, thirty-four in all, entered into the spirit of the occasion and performed their various parts exceedingly well. Though ignorant of their language, we were delighted with all we saw and heard, and it is our conviction that Albanian girls are well worth laboring for. American girls are not more capable, I'm sure. This little school, supported in part from our station, is the only girls' school in all Albania which uses the native language. At the close of the exercises the head teacher, Miss Sevasti D. Kyrias, a graduate from our Monastir school and from the college at Scutari, read an excellent address, and I was invited to make a few (interpreted) remarks.

"How I wish we could do very much more for this interesting people! There are brigands among them, it is true, and some of their roads are always unsafe. We passed the spot where our beloved brother, the elder Mr. Kyrias, was captured several years ago. But the fact remains that here are 1,500,000 capable people who need our help, and no serious effort has ever been made by the Protestant Church of Europe or America for their evangelization. A beautiful school building is being erected at Kortcha to replace one destroyed by fire, but the language of the school is to remain modern Greek, to the strict exclusion of Albanian. A cathedral also is slowly rising, but the services will be intoned in ancient Greek, which is much better understood in Boston than in Kortcha. The people love their own language, which alone is spoken in their homes. Can't we do more for them, somehow?

"A young Albanian has just graduated from our Theological Institute at Samokov, and is expected here this week. I hope he is eager to labor for his people, but with no money in sight I have nothing to offer him. Mr. Geo. D. Kyrias, agent of the British and Foreign Bible Society here, brother of our Kortcha teacher, is deeply interested in the problem of uplifting his people. He has translated "Pilgrim's Progress" and asks us to aid in printing it. In our poverty last year Mr. Baird struck off on the station mimeograph an edition of 200 copies of a small *Natural Philosophy*, and I hectographed the figures. It was a tedious operation and not very satisfactory when completed. If I were a young missionary, I would beg to be assigned to this Albanian work. As it is, I mean to lay hold of their language so as to converse in it at least, and I shall pray for the Albanians as long as I live."

Western Turkey Mission.

SIVAS AND OUT-STATIONS.

UNDER date of June 27, Mr. Hubbard writes from Sivas of the arrival there of Mrs. Hubbard and their three younger

children, after a long tarrying in Constantinople because of the situation of affairs in the interior. The country is by no means quiet yet. There had been two or three panics in Sivas, and on one day the Armenians closed their stores and waited with great apprehension as to what might transpire. But there has been no further outbreak. Of a visit at their principal out-station, Gurun, Mr. Hubbard writes:—

"I found our faithful pastor faltering somewhat, in the absence of any assurance that the future of his flock would not be even more intolerable than their present situation. But he finds much joy in his busy and useful life. There would be much exhilaration in it even, could any one bring the assurance that the storm has altogether passed. The dwelling-house that he is putting up, now nearly finished, on the site of our former school building, which was destroyed during the massacre, being in the central part of the town and near the market, is a silent reminder day by day that we Protestants and Americans are not yet retreating. The Armenians say that they had learned to do without many things that they had deemed necessary, and that if they had only half a chance and an assurance of stability they could get on to their feet again. But after what has happened, and with present destitution and threats, they are heartsick.

"The non-Protestant Armenians in Gurun are naturally friendly. The relief commission there, composed of our pastor, one of their priests, and two of their laymen, seem to be doing as well as could be expected, and are harmonious. On my first Sabbath there I preached an hour after sunrise to our regular congregation, augmented by such numbers that we had to leave the usual audience room and take to the yard. On the next Sabbath afternoon our Protestant service was appointed in the 'mother church of the Gregorians,' which had escaped destruction. We found a large church pretty full, for such a thing as this had never yet been seen in Gurun. Two police-

men, one Armenian and one a Turk, also attended, at their own request. After the Gregorians had finished their regular service, the old priest who had charge of the ceremonies refused to allow our pastor to offer the prayer which was expected; so I preached briefly, without the prayer. I was so intent on the appearance of the people and the pinched and hungry way in which they leaned forward to catch, if possible, something of the gospel, that it did not occur to me until the next morning how much that refusal to allow the Protestant pastor to pray in their church signified. But I found on Monday morning that the priest's own people had begun to deal with him, and so had his brethren in office. They had proceeded already so far as to call him 'idiot,' 'tyrant,' and 'donkey,' and they sent a deputation to apologize to us, and a paper to him demanding that he resign his position as president of their council of priests and ecclesiastics. They gave a pledge that if I would stay another Sabbath we should have that prayer in their church. The massacre at Niksar in our field (the ancient Neo-Cesarea) took place June 30, and about 300 are said to have been killed out of an Armenian population of perhaps 1,500."

Central Turkey Mission.

ORFA — RELIEF WORK.

FROM all stations in this mission reports come of special religious interest. Mr. Martin, of Hadjin, says that the work of that city is more hopeful than ever before. Both churches are full to overflowing every Sabbath, and special opportunities have been opened for religious work. Miss Shattuck, who unflinchingly stands at her post at Orfa, says that their church is uncomfortably packed every Sabbath, and that the like was never seen before. Writing in the latter part of May, she says:—

"We are yet dispensing pecuniary aid, by way of partial food supply, and the copper ware given by Red Cross people

(£200 worth), also shoes and some furnishings for the bare homes. Bedding and clothing, our great expenditure, are now closed for a time. We must dispend again in the autumn, and have in part material for that need. The number we must aid in part for food is 1,500 to 2,000 during the summer. We know not about the autumn and especially about winter supplies. I can see no way for the widows to provide their cereals. We live mostly in the present, however.

"We have opened the lower grade schools except the kindergarten; higher departments only in the autumn. I am trying to get some forms of embroidery started on a permanent basis, as support for widows and needy girls; I know not yet the result. Our pasha's wife gave our first order for this country, and she hopes that other Moslem women will like to purchase. It is on colored homespun, red and blue cloth, embroidered in silk. It furnishes work to many, beginning with picking cotton from the husk. Another is embroidery on felts, which work is done in our girls' schoolroom. These are for cushions, footstools, and for mats for floors. It is a pleasure to start people in business by grants in aid of 80 or 150 piastres (from \$3.50 to \$6.50). We have quite a list of men thus helped. My committee is very harmonious and efficient, composed of Protestants and Gregorians. I feel almost no difference now; all are my people. I cannot tell you how I have grown to love the people. The Bible-women have 200 to 400 at each of their meetings daily, held by two women, and three times in the week by a third. She, one of the Gregorians, formerly read from other books than the Bible, now only from that. Fountain water, only, quenches the soul thirst these days. I must not tell, except in a word, of the help the women are in securing free rent for widows. We wonder at their success. Pray much for us. We need grace and practical wisdom and strength."

GIRLS' SCHOOL AT AINTAB.

Miss Foreman wrote on June 2:—

"Since Miss Pierce's departure my hands have been full, but not to such a degree that I have not been able to take pleasure in my new duties. Naturally my interests have widened, and I enjoy the work as never before. School work has proceeded uninterruptedly since Miss Pierce's departure, with the exception of Bairam week, when there was more or less anxiety in the city, and schools were closed for a day or two. It has been very delightful to me to see how our girls have tried to be faithful in all their tasks and not to give me any trouble. Indeed, I do not believe one could find a better household of girls anywhere save in the New Jerusalem. Many of them have made great progress spiritually during this year of trial, and I trust those who graduate this month and return to their homes will be a power for good. I do not come into as close touch with the city girls as with the boarders, but there are, I believe, many promising girls among them also. The whole senior class of sixteen is an unusually fine one, and I feel very reluctant about having them leave us. Birijik girls must stay here, because their families have turned Moslem. Many have left there, some going to Aleppo, and some coming here, for the sake of becoming Christians again. We hear lately that more are to be allowed to leave the city. Poor things! they are afraid to profess Christ where they are, and yet many say their condition is worse than death.

"The poor Christians just begin to breathe freely when another great wave of fear sweeps over them, possibly sometimes without reason, and yet after what has happened we cannot wonder at it. We have only to-day to live; God holds to-morrow in his hand and it is well, for if we saw the future some of us might faint by the way."

Marathi Mission.

HOPEFUL VILLAGES.

MRS. BISSELL, of Ahmednagar, writes of the needs of some villages which are under her care. Of one of them, Adamadi, she says:—

"Not one of the people of the village, or among the Mahars, can read, and their darkness is such as might be felt. But they are groping after the light. The leading man among the Mahars said, the last time I visited them, that they had given up all idol worship, and were wishing now to be taught Christianity. This was quite a new departure for them, and I am confident fruit would soon appear if work were commenced among them. The villagers also are waiting and watching for the school, which will be like a little dawn of light to them as well. But first must come the house, for they have no chowdi, or village rest house, in which the school might be held.

"I have written you of Bahirawadi and its interest. Twenty-four adults and seventeen children have been baptized there since my return in November last. There are now thirty-six adults and seventeen children, making a congregation of fifty-three. These must be instructed more than what the teacher can do for them, or the light that is in them may become darkness. They have a good chowdi for the school, and we are able to rent a house for the teacher's family, but there is not another one available. They have not been able to rebuild the five houses that were burned down by the villagers after those first baptisms. Hence I ask for the means for a house for him who shall become their pastor and dwell among them."

THE CONTRIBUTIONS OF THE HELPERS.

Rev. Henry Fairbank, of Wadale, writes of the action of the native agents in his district in view of reduced appropriations:—

"On the first of March there was a meeting at Wadale of all the helpers of the district, and I laid the matter before them. It was hard to know what to do. I could not pick out any one whom I should dismiss, and I told them that they must choose their own way. They chose to be cut one month's pay, and so during these six months, up to the end of June, they get only five months' pay. I told them that

I expected them to stay at their places and do their work. If any help came, they should have the one month's pay made up to them. The spirit of our meeting that day was excellent, and the cheerfulness with which they shouldered their burdens was inspiring to me. I think this cut should be put down as a contribution from them—425 rupees in a lump sum for the work of missions.

"The work has been hampered by lack of money. The arrangement and rearrangement of helpers in a district depend sometimes on a sum of fifty rupees (\$15). If the money is available, you can rearrange your men. If you have not the money, you can do nothing but wait and pray that the opportunities for doing effective work may not be lost forever. It has been my lot this year to do a great deal of waiting. Places were waiting and men were waiting, but the fifty rupees were lacking, and I accepted the situation with the best grace I could."

Madura Mission.

A CHRISTIAN MELA.

DR. JONES, of Pasumalai, under date of June 26, reports a mela or religious festival, two of which are held annually at that station. Though heavily burdened with labors and anxieties, the latter arising specially from "the terrible reductions which hang over the work like a pall," Dr. Jones conducted a mela at Tirumangalam because of the wholesome stimulus and inspiration which it seems to give to all who attend. He writes:—

"The subject which runs through nearly all of the two festivals is that of 'Witness bearing for Christ.' It is treated in all its various aspects, with a view to stirring up the people to a full appreciation of this, the most blessed Christian privilege and the most urgent of Christian duties. Then the usual offering meeting, the consecration meeting, Christian Endeavor Societies' meeting, concert, magic-lantern entertainment, and the street procession add each to the interest and helpfulness of the gathering.

Owing to the high winds which prevail, and which are the occasion of so many village fires, the attendance at this festival was slightly smaller than we had expected. During this meeting a neighboring village was almost entirely wiped out by fire in half an hour, and with it our schoolhouse and teacher's house there. Yesterday I visited another village and the day before still another, where the fire fiend had consumed our property, and our work is greatly suffering because we have no means to build."

AN ITINERACY AMONG THIEVES.

It is the custom of the teachers and students of the Theological Seminary at Pasumalai to go out three times a year on itineracies, which furnish an excellent discipline for the students, aside from the good work they do. Of this recent itineracy Dr. Jones writes:—

"Under the helpful influence of this mela at Tirumangalam I started off upon a visit to a couple of the congregations and then in a day or so reached camp, where students, teachers, pastor, and a couple of catechists were gathered for the itineracy. We had selected a specially hard and needy and almost virgin heathen soil for our work. Through much of the region traversed no gospel messenger had been seen for at least a decade, and in some places none of our oldest preachers, and perhaps no others, had ever set foot. This part is almost entirely occupied by the thief caste community, who are the rudest, most ignorant, superstitious, and bigoted of any people in the district. Their bigotry has been cruelly felt by all the converts whom we have gathered from among them. We passed through many of their villages, in not one of which was there a man who could read. They are notorious robbers, and this, as everything else, they do in a most religious way. For instance, when one or more of them plan a raid upon some house or village, they first consult their caste god or idol, appropriately called *Karupasawmy* ('the black god'). They place before it a white and a red flower and then bring a

child to choose one of them. If the child takes up the white flower, it is interpreted as Karupasawmy's command to go. If the red flower is chosen, the idol is not favorable. I am glad to say to their credit that they did not make a raid upon us during our pilgrimage among them. And yet, I should not perhaps lay this to their honesty, but to that wholesome fear of the white man which the English have instilled into the mind of all natives, and which gives him an immunity from such troubles to an extent not known in other lands.

"In our equipment for the itineracy we had the magic lantern, which is always and everywhere in high demand, and which is preëminently suited to assist the preacher in making a strong impression upon the mind of the people. This year we introduced for the first time about fifty pictures of the International Sunday-school picture rolls, only such as clearly presented some Scripture truth. These also have been very helpful in securing for the preachers attentive, interested audiences. Upon the unrolling of these pictures the people instantly gather around the speaker. We have also a few violins upon which the students have learned to play fairly well, and which, with a couple of pairs of cymbals, assist in gathering and keeping our audiences. We have invariably had large audiences, wherever we went, hardly any opposition to our work, and not a few anxious inquirers. A few only have promised to accept Christ. I wish so much that I had the means to place a man as a teacher and catechist in the midst of these people, that they might thus be enabled to live out their firm resolve and serious purpose to pursue a Christian life. It seems almost a mockery for us to go thus over a region to preach the gospel and, when some accept it and ask for instruction, to be unable to follow up the work.

"One new thing struck me in this itineracy as containing much possibility of good. We found in the most out-of-the-way places, where (as I said) no preacher has been for years, no fewer than four independent schools conducted by Chris-

tian teachers who, with their wives, had been taught in the Tinnevely mission, and had thus drifted up here for a living. Though I regret that they were not found as positive and as pronounced in their Christian influence as we could have wished, yet I found, in one school especially, that the heathen scholars could tell me something of the life of our blessed Lord. When our educated Christian people become sufficiently numerous thus to establish schools in many heathen villages, and maintain the same independently, and as centres of Christian influence, we shall see a much more rapid progress of the kingdom in India. The difficulty, of course, that attends this is that the teachers may compromise their position as Christians for the sake of increasing the attendance and revenues of their schools."

North China Mission.

INTEREST EXTENDING.

LETTERS from the several stations continue to speak of religious interest. On Easter Sabbath thirteen persons were received into the church at Peking, and Mr. Ament reports the chapel as full every Sunday. A letter from Mrs. Ament speaks of the general expansion in the work and gives the following illustration:—

"Take the Cho Chou district, with its twenty villages, containing members visited by helper, Bible-woman, and some eight times a year by foreigners. I made a short tour last June in this district, and visited six villages, gathering 200 persons to the little services; thirty here, seventy there, and so on. The Bible-woman said this was the ordinary number, and I could see from remarks made back and forth that these persons were in the habit of coming, and some knew not a little of the truth. When therefore we think of the leavening process going on we must remember that in this district alone are 700 or more persons who are on friendly relations with those who preach, and who are becoming intelligent with respect to the religion. If we apply this reasoning

to the remaining thirty outlying villages in the near districts, we shall find 1,500 to 1,650, at a moderate estimate, who are being reached and instructed; converted from ignorant opposers into friendly hearers and often into inquirers."

Mr. Stanley, of Tientsin, reported last spring an interesting work at the village of Hu Chia Ying. A young man from the station class has been doing evangelistic work there, and Mr. and Miss Stanley have visited the place and found attentive audiences. The interest has continued for some time, and Mr. Stanley now writes:—

"Since writing my last I have located a trained helper and family in Hu Chia Ying. The interest has continued. I sent the helper there to do a few days' work, and look into the field with reference to a settlement. The inquirers and Christians there had urged for a resident helper, and knew that I was desirous of granting their request, if I could see my way to it with our small force, and they began at once to press their claim on him. When he returned—he had already expressed his willingness to go to me—they sent a 'long country cart' to take his things, thus taking us by storm. So I decided to let him go as soon as arrangements could be made, and they took a load of his goods. Last week they came with the cart for the rest of his goods, and he and his family have gone. I look for growth in that village, and hope for good results in the neighboring villages. The helper is an earnest man; our last graduate from the seminary has push for a Chinaman, and is an interesting speaker. I wish the promise in all our field work was as good as it is there."

REVIVALS ANTICIPATED.

Mr. Chapin, of Lin Ching, reports some very profitable meetings held at that station, in which they were greatly aided by Mr. Smith, of Pang-chuang, who spent eight days with them, holding three services daily. Mr. Chapin says:—

"Our Chinese churches seem to have

reached that stage of growth when revival services, resulting in a quickening of the church and gathering in of many who have known the truth for a long time without making a profession, are most helpful and stimulating. The revivals of the last two or three years clearly show that our work has entered upon a new stage. The seed-sowing of first missionary effort was necessarily apologetic; an endeavor to move the people by argument. This reasoning with them must still go on, whether in private talks or in the street chapels; but there are districts in China where such elementary work is no longer necessary. In some fields there are thousands, possibly myriads, who have lost all faith in idolatry, and who are quite ready to accept the statement of there being only one true God. One of our teachers has said that the sale of incense, mock money, etc., has materially lessened in hundreds of villages around Pang-chuang. Now all that is needed is a great quickening of the Church, a large outpouring of the Holy Spirit, to bring thousands of these under the power of the gospel. That such a revival is not far away, I myself fully believe."

RESULTS OF THE WAR.

Dr. Sheffield, of Tung-cho, writes:—

"I see many proofs of the good results of the recent war with Japan in the awakening of the thoughts of the people. The war has been with an outside nation, and with modern methods. Other great nations have been looking on, and have had a part in the settlement, and all this brings to the more intelligent of the people thoughts of the outside world which are new to them. The impression is steadily gaining ground that there are better things in the world than those now possessed by the Chinese. The Christian Church has been established long enough to get the benefit of this stirring of thought. The best of the new thoughts which are beginning to find expression in China have their source in Christianity, and as the people begin to think that there is hope of improvement, they look

to what they see or hear of the results of Christianity in their midst as first fruits of what they are to hope for in larger measure in the future. While the missionaries feel that any state of things would be almost better than the deadness of the past, yet it is devoutly to be hoped that there will be limitations to the influence of Russia in China. From all that I know of her political policy I should prefer to see China under the control of Japan than of Russia. Of the danger before us you can judge as well as we, and we all seem to be walking in guess-land. Certainly England has lost ground in the East during these two years, and Russia has gained a decided advantage."

Shansi Mission.

IMPORTANT MEDICAL WORK.

DR. ATWOOD, of Fen cho fu, sends a striking account of the work done by his native medical assistant, who had accepted an invitation received from the Governor General of Yü Lin Fu, in Northern Shensi, to go to that place and establish an opium refuge. It seems that this invitation came about through the agency of an official, Huang Ssu Yia, who last year was treated with success in Dr. Atwood's opium refuge at Fen cho fu. Dr. Atwood says that recent events seem to show that their hopes that this man had been really changed by the power of the gospel were well founded. The people of his city say that he is a changed man, and that he is living a righteous life. Dr. Atwood writes:—

"On arriving at the city the medical assistant, Mr. Li, visited the principal officials of the city, including the Governor General and Tao-tai of the city, or mayor, in company with our Huang Ssu Yia.

"After consultation, it was decided that the refuge should be opened in the city examination hall, which is very large and spacious. On opening the refuge, sixty-four people were received to go through the treatment, most of them being either civil or military officers, four being the wives of officials. One of the number was

the acting mayor of the city. The assistant treated him daily at his yamen, only a few steps away from the refuge. Another distinguished patient was a son of the Governor General. Many excellent opportunities were faithfully used to present the truths of the gospel, and in some cases the truth was listened to with marked interest. The acting mayor especially listened to the truth with many expressions of interest. His real official post is in the capital of the province, Si an fu. He is located at Yü Lin Fu temporarily. He is soon to return to his post in Si an fu, and he told the assistant that when he did so he should send an invitation to us to come to that city and establish an opium refuge. Thus we have in prospect an 'opium refuge extension,' and indefinite possibilities of opportunity for doing good.

"Quite a large number of religious books were disposed of to these officials, and daily prayers, with preaching, were regularly maintained even against opposition at first from some sources. It has been quite an experience for the assistant, and he has developed under it wonderfully. He returned covered with dust and glory, bringing a 'tablet,' with the inscription on it in large gilt letters, 'Humility Saving Men.' 'To Mr. Li, of the Christian Church of Fen cho fu, from the officers and citizens of Yü Lin Fu.' Then follows a list of between forty and fifty names. The tablet was presented with a large firing of crackers, and a large number of officials mounted on horses and in their official robes escorted him out of the city gates. Besides the number of opium habitués treated, there were a large number of sick people treated, and some minor surgical operations were performed that seemed very wonderful to the people in this far-off corner of the empire. The city is within three miles of the great wall, and forms a customs barrier for the trade going into this part of Mongolia."

Of the opium refuge in Fen cho fu, Dr. Atwood says:—

"The work in Fen cho fu has grown all out of proportion to our accommodations, and some of the time we have turned away

larger numbers than we took in. The number successfully treated is more than double that of last year, and the number of dispensary treatments is just about double that of last year. Our medicines are running short. I have sent out no orders for drugs this year because of prospect of a cut in appropriations. What shall we do with this tide of work pouring in on us and nothing to stem it with? The woman's work and the regular hospital work is turned out of doors. What shall we do about it?"

A NEW OUT-STATION.

Mr. Williams, of Taiku, writes of Tung Fang, where regular services are now held:

"At first we met in a very small, dirty room, freely offered in a private house. Not more than a dozen men could possibly enter at once, but it cost no foreign money and we held on. Soon the people themselves provided a larger room, though still poor and mean, furnished only with a bench or two and a small table, besides the common tang. Here we helped them in necessary repairs to the extent of exactly one dollar and forty-one cents, the people providing for the fire and care of the room. This is the nearest approach to self-support which we have yet secured in the beginning of new work. The hearers of the word are increasing in numbers, and seem more than usually receptive of the truth."

Of the results which followed the Week of Prayer, Mr. Williams writes:—

"The meetings brought such an outpouring of the Holy Spirit as I have never before seen in China. A marked seriousness and solemnity were felt by old and young alike. Christians met daily at noon to pray for a blessing upon the evening services, and their prayers were graciously answered. Before the end of the week, twenty-seven, some of them with tears, publicly professed Christ, desiring to repent and lead Christian lives. Heartfelt testimonies were heard and confessions made of sins which had before been

secretly practised. New resolves were evidenced by manly endurance of shame and fresh zeal in service. It has been truly a season of refreshing, an inspiration of hope, which some of us had almost lost faith in expecting. We thank the Lord for what our eyes have seen and our ears heard, and we take courage."

Under a later date Mr. Atwater writes of continued

INTEREST AT FEN CHO FU.

"There being about forty people this year who have become interested in the doctrine, and who have declared themselves to be inquirers, we sent out invitations, asking them to assemble for a season of study of the doctrine. About twenty-five of these came. Meetings were held three times a day, morning, afternoon, and evening. The morning meeting was given to a catechism of the doctrine, the afternoon to the study of characters, for the help of those who could not read, and the evening to the study of a book by Dr. Nevius, 'First Lesson for Converts.'

"The two weeks seemed to result in much good. Those who were quick to learn made great progress, both in answering questions and in learning to read. Others, some six or eight, were very slow and could scarcely make any progress, although they tried as hard as the rest. It probably will come to them later on. Among these there were four who had been inquirers for about a year, who seemed to understand and to have an earnest desire to testify their faith in Christ before men. We felt that we could safely receive them as Christian brethren, and so on March 1, at the Sunday evening service, these four were baptized. They were all heads of families, and we feel that the Lord has begun to answer the prayers that have been raised for the church in Fen cho fu. There are others who seem to have a similar purpose, and we may hope for other additions here from time to time."

Notes from the Wide Field.

CHINA.

MANCHURIA AFTER THE WAR. — The United Presbyterian Church of Scotland has most cheering news from its missionaries in Manchuria. The Japanese Christians with whom the Chinese came in contact during the war made a most excellent impression, and there is no bitterness remaining either against the Japanese or the missionaries. Rev. Mr. Macintyre, of Haicheng, reports the opening of eleven schools in different villages, each one of which is a centre of influence. There are many applicants for baptism, and the Christian religion was never held in such high esteem. For two years previously he had been seeking to find some place he could rent for mission uses, but now he has secured the second best shop in the city, and it was openly stated in the deed that it was to be used for a preaching chapel. Rev. Mr. Webster, of Moukden, reports a remarkable revival in the Kaiyuen congregation. In anticipation of the communion service a fortnight's preparatory meetings were held. Large numbers gathered, and on one occasion they adjourned to the street chapel, where from thirty to fifty men assembled, each with his New Testament and hymn-book, listening and praying with the utmost eagerness and solemnity. On the communion Sabbath the church was crowded two hours before service, and not an interruption occurred. Mr. Webster writes: —

"We must remember the year 1894-95, not only as the year of the great war in Manchuria, but as the year of great grace to the Manchurian church. It is now to me a matter beyond question, that during the months of our enforced exile, while the dogs of war were let loose in Manchuria, there was being wrought a work in the hearts of our members, — a work of God's Holy Spirit, — the like of which has never been witnessed since Manchuria was a mission field of the church. Man's extremity was God's opportunity."

RETURN OF MISSIONARIES TO SZ'CHUEN. — It was on the twenty-eighth of May, 1895, that the hostile outbreak toward foreign missionaries occurred at Chen-tu, the capital of the province of Sz'chuen. It will be remembered that a commission, appointed by the United States government, took the long journey to Chen-tu and after examination made its report, as a result of which the Viceroy of the province was degraded for life, and other officials were punished with more or less severity. This opened the way for the return of the missionaries, and Mr. Vale, of the China Inland Mission, reports in *China's Millions* their arrival at Chen-tu. The outcome seems to be a decided improvement in the position which the missionaries occupy. They are recognized by the highest officials in the province. Formerly they had the greatest difficulty in obtaining an audience of even the district magistrate; now the Viceroy himself is accessible, for the avowed purpose of giving missionaries a standing before the people. When Mr. Vale and Mr. Cady, of the American Methodist Episcopal Mission, returned, they were met by four representatives of the Viceroy, with soldiers and braves, who escorted them into the city, and found a house provided for them at government expense, with servants and runners at hand to wait upon them. Since then they have rented houses at a reasonable rate from the foreign office; their right to do this being clearly admitted. Mr. Vale says, while not placing too much confidence in men, they still are safe in saying that they are not likely to have any more riots in Chen-tu. The change in affairs is attributed to the reception accorded to the U. S. Commission, together with the fact that a wholly new thing has happened as a result of the interference with the foreign missionaries in China, namely, the degradation of a Viceroy for life. The present friendly disposition of the officials, which may not be regarded as altogether unselfish, is still having a marked effect upon the people, and so that event which seemed so utterly disastrous a year since, has been working for the good of the servants of God.

POLYNESIA.

DEATH OF A SAMOAN QUEEN.—The *Missionary Herald* for December last, page 512, gave an extract from a remarkable address of the Queen of Manua at the opening of the new church. The sad news now comes that this queen, who was but twenty-three years of age, and who had reigned five years, has died. Without signs of illness she began in September last to fade away, but was very happy in the Master's call to her to go up higher. The missionaries speak of her as one long to be remembered by her people for her consistent Christian living and her strong desire to rule in a Christian way. Her counsels and her expressions of trust during her last days were remarkable. According to an old native custom she asked to be carried to the government house a few hours before her death, and as she lay there, surrounded by her chiefs and hundreds of her people, she exhorted them to "live at peace always, to hold fast to the Kingdom of God that had come to them, and to be kind to God's servants, the pastors. Then she asked for a little service, and it was immediately at the conclusion of the prayer, as the Amen had been pronounced, that her spirit took its flight to be with God forevermore." She was greatly beloved and her memory will long be held in Manua.

AFRICA.

THE BAROTSE MISSION.—The Zambesi missionaries write that the uprising of the Matabeles is very disquieting to their people. They are also greatly tried by the appearance of the rinderpest, which has devastated the country as far as Buluwayo. M. Jalla, en route with Mons. Coillard for the Cape Colony, where they were to embark for Europe, was arrested in his ox wagon thirty-five miles from Mafeking and far from water, by government agents, and the oxen were unharnessed and shot one by one. This method has been taken to prevent the spread of the disease into the Colony. Three thousand cattle had already been killed. Not a single head of cattle remained in the kraal of Mons. Goy. They who had had abundance of milk have now not a drop, and Mons. Boiteux writes that no European can have any idea of the value of a glass of milk at the Zambesi. Every day in each important kraal ten or fifteen cattle die. "And the cattle are the only resource of the country."

THE DEFEAT OF SLAVE TRADERS.—The Free Church of Scotland Mission at Mwenzo, which is the new and most northerly station on the road between Lakes Nyasa and Tanganyika, has had a striking experience recently. Located near the hostile Awemba, Rev. Mr. Dewar received information that Mlozi, the Arab slave chieftain at the northern end of the lake, had joined with the Awemba with the purpose of clearing out the white people, beginning at Mwenzo. The plan was to loot and burn the station; Mrs. Dewar was to be carried off into the heart of the Awemba country, while Mr. Dewar was not to be killed but to have his eyes gouged out. Unprotected except by the promises of God, Mr. Dewar speaks of the preciousness of these promises at such a time as this. But suddenly the scene changed, and while this scheme was maturing, the British Commissioner Johnston with his forces appeared before the stockades of Mlozi, and this chieftain was captured, summarily tried, and publicly hanged. The swiftness of this blow entirely changed the attitude of the Awemba. They learned that the white people were not women, as they supposed, and came to have more respect for them and are anxious to be friendly. It is to be hoped that the repeated success of the forces under the British Commissioner as against the slave raiders will put an end to the atrocities which for a generation have desolated this portion of Central Africa.

THE FRENCH BASUTO MISSION.—The *Société des Missions de Paris* gives in its Report for 1895-1896 the following statements in regard to the Basutoland Mission

in Southeast Africa. The mission has eighteen missionaries and sixteen stations, each one with out-stations varying in number from twenty-five to three, and all manned by native teachers or evangelists. There are in all 151 of these out-stations. During the year there have been 517 adult baptisms, and 109 have been received to the churches, while 982 catechumens are under instruction. The present membership is 6,735, of whom 204 are under discipline. In the schools there are 7,190 pupils. Some encouraging facts are given, but the general situation is not as cheering as could be wished. In the north there is a recrudescence of paganism which seems to have become aware of its strength, and opposes itself systematically to the progress of the gospel. In the southern churches there is a lowering of the standard of Christian living, with the natural result of immoralities and scandals. The missionaries, however, "babe not a jot of heart or hope." "Work and hope" are the words which close one of the reports. "The seed we sow is incorruptible and will bear fruit in its time." The missions of the Paris society in the South Seas have received to the churches 224 members during the year, making the total present membership 3,892. There are 197 catechumens and 2,238 pupils in religious schools.

Miscellany.

BIBLIOGRAPHICAL.

Adoniram Judson Gordon, a Biography with Letters and Illustrative Extracts, Drawn from Unpublished Sermons and Addresses. By His Son, Ernest B. Gordon. F. H. Revell Co., New York and Chicago.

This is not the place for a full notice of the life and teachings of that gifted man, whole-souled Christian, and ideal pastor, Dr. A. J. Gordon. But we may be permitted to speak of him as an ardent lover and eminent servant of the foreign missionary cause, and to express our deep conviction that if all pastors were as thoroughly alive and responsive to the Lord's last command as Dr. Gordon, the glorious gospel of the blessed God would soon be proclaimed throughout the earth. It is the pastors who have the ear of the churches, and upon them chiefly rests the responsibility of drawing out the sympathy, the prayers, and the gifts of their people, for the cause on which Christ's heart is set.

Dr. Gordon often said in his later years that if he were to begin life anew it would be as a missionary to the East. He would have been a prince among missionaries, but it is doubtful if he could have set forward the work on foreign ground more efficiently than he did at home. For twenty-three years he was a most active member of the Executive Committee of

the American Baptist Missionary Union, and for six of those years its chairman. Amid the varied labors of the pastorate of a large city church, and numberless calls from the church at large, and with untiring activities in the cause of temperance, he gave constant attention and energy to the world-wide work of the kingdom.

Not only this, he gave it his daily and specific intercessions. "The best prayer-book," he said, "is a map of the world," and he exhorted all Christians to "get a list of the names of missionaries and take some one of them before the Lord each day." Moreover, he was ever writing letters of encouragement to those among them who were isolated and lonely.

He educated his own church in the knowledge of its high calling till it became in itself a missionary society, foremost in devotion and self-sacrifice. He founded in Boston a Missionary Training School, a sort of seminary extension, "to exercise men and women in practical religious work and to furnish them with a thoroughly biblical training," saying that he "preferred a little man with a great gospel to great men with a little gospel." He supported this school both by faith and works, laboring for it by constant prayer to Him whose is the silver and the gold, and giving to it during its first year \$800 out of

his own salary, with the unremitting labor of his pen, and in succeeding years his whole income as co-editor of the *Missionary Review* of the world. With his associates in this work, he proposed to appeal for volunteers for foreign service; to test them by a year's experience in city mission work, and to aid those whom it should prove best to send to college or seminary. The graduates of this school are now serving in all parts of the world. Many have become city missionaries and pastors, and one has charge of a chapel car and has founded a hundred or more churches.

In addition, Dr. Gordon's missionary writings and addresses have exercised a far-reaching influence, incalculable by earthly reckoning. Many who will come from the east and west, and from the north and south to sit down in the kingdom of God will bless him there for holy impulses thus imparted. Those noble works, "The Holy Spirit in Missions" and "The Ministry of the Spirit," have as yet only begun their missionary work, and by them Dr. Gordon will still speak. The foremost truth in his teaching, ever kept in view, was the real presence and power of the Blessed Spirit in the surrendered heart. "It costs much," he said, "to obtain this power. It costs self-surrender and humiliation, and the yielding up of our most precious things to God. It costs the perseverance of long waiting and the faith of strong trust. But when we are really in that power, we shall find this difference; that, whereas before it was hard to do the easiest things, now it is easy to do the hardest."

The varied interest of this skilfully prepared biography will secure it a wide reading, and none will more warmly welcome it than missionary workers of every name. May it greatly multiply their number, encourage their hearts, and quicken their zeal!

Memoirs of Foreign Missionaries of the Presbyterian Church, U. S. A. By William Rankin. Presbyterian Board of Publication.

The late treasurer of the Presbyterian Board of Foreign Missions has rendered

good service by collecting in this volume the biographical notices of the missionaries of that Board who have died, bringing the record down to the close of 1894. The list is a long one, embracing about 250 names, some of them eminent in the Church of Christ. There is also a record of deceased secretaries, and an extended notice of the missionaries who were martyred in the Sepoy rebellion.

Chinese Hymnal. Prepared by Rev. H. Blodget, D.D., and Rev. C. Goodrich, D.D. Topical index by Rev. E. G. Tewksbury. C. Goodrich, Musical Editor. North China Mission of the A. B. C. F. M., 1895.

This book is a great surprise. In size and form it is not unlike the "Songs for the Sanctuary," save that the hymns are written in Chinese characters at the bottom of each page. From the topical index of hymns, which is in English, we find that they are largely translations of the familiar hymns in use among Christians in America, and the tunes are such as are sung in our churches. Drs. Blodget and Goodrich have been translating hymns for at least a quarter of a century, and we learn that they are responsible for about two thirds of those that appear in this volume. The volume must be a great boon to the Christians of China. It was printed in Japan by a firm the head of which is a Christian gentleman, and it is a very creditable specimen of topography.

For His Sake. A Record of a Life Consecrated to God and Devoted to China. Extracts from the Letters of Elsie Marshall, Martyred at Hwasang, August 1, 1895. F. H. Revell & Co.

A short memoir prefixed to these letters sets forth the life of an English girl, consecrated and, it would seem, sanctified from her birth, in the home of her father, the vicar of Birchfield, and in the three years of her work as a missionary of the Church of England Zenana Society in China. Her early zeal expressed itself during her first missionary year by a wonderful application to the study of the new language. Her study was literally "a work of faith and labor of love," and she passed her first examination in six months instead of twelve, and the second in about a year, qualifying her to

take regular work, — a feat so remarkable that an experienced missionary wrote of it as little less than a miracle. "God just gave her the language." She taught and itinerated and made her addresses to waiting crowds in a way so loving, earnest, and sympathetic as to win all hearts.

Her letters, filling some 200 pages, brim over with joyous Christian devotion, while painting vivid pictures of the scenes

about her. With a delicate and truly Christian reticence, the compiler only names the fact of the massacre by which this precious life was lost to earth.

We have before this referred to a remarkable memorial discourse preached by the father of Miss Marshall, in which he manifested lofty faith and devotion, refusing to regard her life as wasted, though she had so few years of service.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the treasury of our missionary Board; that before the financial year shall close the Lord may open streams of benevolence by means of which the pressing needs of the missions shall be supplied.

For the missionary publications of our own and other Boards; that they may present the facts and motives which underlie missionary work in such a way that the church of Christ in all its branches shall be led to a better apprehension of the last command of our Lord.

ARRIVALS IN THE UNITED STATES.

July 13. At New York, Mrs. Alzina M. Knapp and Mrs. George P. Knapp, of Bitlis, Eastern Turkey, the former going to Clifton Springs, N. Y., and the latter to Barre, Mass.

July 18. At New York, Miss Susan H. Olmstead, of the Western Turkey Mission.

July 31. At Boston, Rev. M. P. Parmelee, M.D., of Trebizond, and Mrs. Royal M. Cole, of Bitlis.

DEPARTURES.

July 7. From New York, Mr. Henry H. Riggs, for temporary service as tutor in Anatolia College, Marsovan.

August 3. From Vancouver, A. L. Shapleigh, M.D., and wife, to join the North China Mission. Mr. and Mrs. Shapleigh are to be supported in their missionary work by family friends.

August 15. From Boston, Rev. John K. Browne, returning to Harpoot, Eastern Turkey Mission.

DEATHS.

At Summit, N. J., July 29, Mrs. Harriet F. Baldwin, of the Foochow Mission. (See page 356.)

At Clifton Springs, N. Y., July 31, Rev. William H. Belden, who from 1879 to 1881 was connected with the European Turkey Mission of the American Board.

Donations Received in July.

MAINE.

Alfred, Cong. ch. and so.	6 88
Brewer, 1st Cong. ch. and so.	22 00
Farmington, Y. P. S. C. E. 1st Cong. ch. for the "Forward Movement."	50
Hampden, L. W. R.	100 00
Orono, Y. P. S. C. E. for the "Forward Movement."	10 00
Portland, State-st. Cong. ch. and so., 325; Seamen's Bethel Y. P. S. C. E. for the "Forward Movement," 25; E. F. S. 25, L. E. M., 20, both for work in Turkey; Two young ladies,	379 00
Presque Isle, Cong. ch. and so.	3 50—511 88

NEW HAMPSHIRE.

Candia, Cong. ch. and so.	15 90
Claremont, Cong. ch. and so.	37 59
Exeter, 1st Cong. ch. and so.	116 35

Gilmanton Iron Works, Cong. ch. and so., 14.30; Y. P. S. C. E., 1.20, both for the work in Turkey,	15 50
Haverhill, Cong. ch. and so., for the work in Turkey,	2 21
Keene, 1st Cong. ch. and so., 50;	
Edw. A. Kingsbury, 3;	53 00
Laconia, Friends,	5 00
Manchester, A member of Franklin-st. Cong. ch.	15 00
Nashua, Pilgrim Cong. Sab. sch. for the "Forward Movement,"	4 36
Pelham, Cong. ch. and so.	65 00
Plymouth, A friend, Extra-cent-a-day,	3 65
Stewartstown, Miss S. Converse, for the work in Turkey,	5 00—338 56

Legacies. — Keene, Mary A. Merrill, by Charles H. Whitney, Ex'r,	1,500 00
New Ipswich, Leavitt Lincoln, by Trustees, add'l,	35 93—1,535 93
	1,874 49

VERMONT.

Bennington, Green Box Bank Co. of	12 00
ad Cong. ch. for work in Austria,	10 00
Brandon, Cong. ch. and so.	29 31
Brattleboro, Centre Cong. ch. and so.,	115 79
m. c.	5 00
Burlington, College-st. Cong. ch. and	1 74
so., 110.79; A member of 1st Cong.	36 57
ch., 51	1 00
Cambridge, Samuel M. Safford,	15 24
Clarendon, Cong. Sab. sch. for the	18 79
"Forward Movement,"	40 45
Cornwall, Cong. ch. and so.	30 34
Granby and Victory, Cong. ch., Lucy	15 73
E. Rice, for Armenia,	
Jericho Centre, 1st Cong. ch. and so.	5 00
Newport, 1st Cong. ch. and so.	25 85
North Bennington, Cong. ch. and so.	18 79
Northfield, Cong. ch. and so.	40 45
North Thetford, Cong. ch. and so.	30 34
St. Albans, V. P. S. C. E. of 1st Cong.	15 73
ch., "Forward Movement," for	
catechist in India,	5 00
Thetford, 1st Cong. ch. and so.	25 85
Wells River, Cong. ch. and so.	18 79
—, Friends,	10 00—381 41

MASSACHUSETTS.

Ahington, 1st Cong. ch. and so.	10.34
Amherst, North Cong. ch., Martha E.	
Harrington, 30; South Cong. ch.	
and so., 14; Mrs. Laura A. Ward,	
30; T. S. Lee, 75c.	54.75
Andover, West Cong. ch., Emma L.	
Ward,	1.00
Arlington, Cong. ch., E. L. Parker, for	
work in Armenia,	25.00
Athol, Cong. ch. and so.	60.4
Auburndale, Cong. ch. and so., of	
which m. c., 64.08,	364.08
Berkeley, A friend, for the work in	
India,	100.00
Boston, sd ch. (Dorchester), 208.54;	
Winthrop ch. (Charlestown), 182.18;	
Cong. ch. (Roslindale), 25; do. to	
restore appropriations in India, 25;	
Eliot ch. (Roxbury), 3.13; L. T. B.,	
200; W., a friend in Highland ch.	
(Roxbury) for Marathi native	
teacher and preacher, 100; John H.	
Hunkins, 25; Henrietta H. Hun-	
kins, 25; Y. P. S. C. E. of Village	
ch. (Dorchester) for "Forward	
Movement" in Armenia, 10,	803.85
Boxford, 1st Cong. ch. and so., 43.62;	
A family for the "Forward Move-	
ment," 1,	44.62
Brimfield, 1st Cong. ch. Benev. so.	11.56
Brockton, Porter Evan. Cong. ch. and	
so., to const. ANDREW E. RANDALL,	
H. M., 100.00; Bridgewater Local	
Union C. E., 9.84,	109.84
Brookline, Charles A. Hopkins, 2,500;	
O. H. Alford, 200,	3000.00
Cambridgeport, Prospect-st. Cong. ch.	
and so., to const. EDWARD H.	
Roots, H. M.	100.00
Campello, South Cong. ch. and so.	100.00
Davers, Wm. C. Erving,	10.00
Enfield, Cong. ch. and so.	40.00
Fitchburg, Cong. ch. and so.	25.00
Foxboro, Bethany Cong. ch. and so.	24.07
Gardner, 1st Cong. ch. and so.	25.00
Gloucester, Trinity Cong. ch. and so.	30.00
Greenwich, Cong. ch. and so.	7.50
Hamilton, Cong. ch. and so.	26.00
Hatfield, Cong. ch. and so.	40.89
Heath, Union Evan. Cong. ch. and so.	10.00
Holyoke, sd Cong. ch. and so.	112.45
Housatonic, A friend,	20.00
Hubbardston, Cong. ch. and so.	19.00
Ipswich, South Cong. ch. and so.	100.00
Lancaster, Evan. Cong. ch. and so.	36.50
Lexington, C. H.	20.00
Longmeadow, A friend for work in	
Turkey,	25.00
Mattapoisett, Cong. ch. and so, 11.10;	
Mrs. P. G. Hubbard, 2,	13.10

Medway, Village Cong. ch. and so.	53.00
Newburyport, Prospect-st. Cong. ch.	
and so., 53.40; Benjamin Hale, 5,	68.40
Newton Highlands, Misses Sarah A.	
and Emeline H. Craft,	50.00
Northampton, 1st Cong. ch. and so.,	
247.52; Edwards Cong. ch. and so.	
Benev. Assoc., 143.71	391.53
North Reading, Union Cong. ch. and	
so.	25.00
Pittsfield, 1st Cong. ch. and so.	6.00
Saugus, Cong. ch. and so.	40.00
Sharon, Cong. ch. and so.	25.78
Shelburne, Mrs. Taylor's Sab. sch.	
class, for the "Forward Movement,"	1 00
South Deerfield, Cong. ch. and so.	22 31
Springfield, North Cong. ch. and so.,	
45; A friend, 52,	103 00
Stockbridge, Cong. ch. and so.	40 64
Wakefield, Cong. ch. and so.	41 63
Walpole, Cong. ch. and so.	22 25
Waltham, Trin. Cong. ch. and so.	31 03
Wauchoit	5 00
Westford, Y. P. S. C. E., for the "For-	
ward Movement,"	8 00
West Springfield, 1st Cong. ch. and so.	14 75
Worcester, Central Cong. ch. and so.,	
425; Immanuel Cong. ch. and so.,	
"Forward Movement," toward sup-	
port Rev. H. N. Barnum, 25; H. B.	
Lincoln, "Forward Movement,"	
toward support Rev. H. N. Barnum,	
25,	475 00
Wrentham, 1st Cong. ch. and so.	35 50
—, A friend,	5 00
—, A friend,	1 00—6,865 84

Legacies. — Winchester, Mrs. Nancy
S. Howe, by Town of Winchester,

200 00
7,065 84

RHODE ISLAND.

Newport, United Cong. ch., In Memo-	
riam Dr. T. Thayer,	100 00
Pawtucket, Park-pl. Cong. ch. and so.,	
30.30; do., Y. P. S. C. E., for support	
native helper in India, 25,	45 30—145 30

CONNECTICUT.

Branford, Cong. ch. and so., 47.28; W.	
G. Harrison, 10,	57 28
Bridgeport, —	35 00
Canaan, Pilgrim Cong. ch. and so.	18 52
Central Village, by Mrs. S. W. Aldrich,	
for the "Forward Movement,"	1 00
Chaplin, Cong. ch. and so.	16 50
Chester, Cong. ch. and so.	20 70
East Canaan, Cong. ch. and so.	3 38
East Haddam, A friend,	5 00
Falls Village, Cong. ch. and so.	5 23
Farmington, 1st Cong. ch. and so. (of	
which 100 toward support Rev. Geo.	
P. Knapp),	200
Gales Ferry, Theodore Storrs Lee,	3 00
Goshen, Lebanon Cong. ch. and so.	41 50
Hartford, Roland Mather, 500; Rev.	
Geo. Leon Walker, D.D., 12.50,	512 50
Kensington, Miss F. A. Robbins,	10 00
Litchfield, 1st Cong. ch. and so.	90 50
Meriden, 1st Cong. ch. and so.	208 58
Middletown, 1st Cong. ch. and so.	16 13
Milford, Plymouth Cong. ch. and so.,	
18.67; 1st Cong. ch. and so., 10.73,	29 40
Millington, Cong. ch. and so.	1 00
New Hartford, North Cong. ch. and so.	20 25
Newington, Young Men's Mission	
Circle,	15 00
New London, 1st Ch. of Christ (of	
wh. m. c., 14.36),	117 22
North Branford, Cong. ch. and so., Int.	
legacy, Lucretia Plant,	6 08
Norwich, Park Cong. ch. and so.	327 04
Old Saybrook, Cong. ch. and so.	30 01
Plainfield, Cong. ch. and so.	17 05
Round Hill, Cong. ch. and so.	6 00

Salisbury, Cong. ch. and so., 87.31;	
"The Home Class," 1.20,	88 51
South Canaan, Cong. ch. and so.	2 25
Southington, Cong. ch. and so.	41 56
Stonington, 2d Cong. ch. and so.	42 10
Stratford, A friend,	12 00
Thomaston, 1st Cong. ch. and so.	9 14
Wallingford, Cong. ch. and so.	106 07
West Hartford, Cong. ch. and so.	20 57
West Haven, 1st Cong. ch. and so.	8 30
West Winsted, H. A. Russell,	5 00
Windham, Cong. ch. and so.	100 00
Woodbridge, Cong. ch. and so.	10 20
Woodstock, 1st Cong. ch. and so.	18 00—2,268 17

Legacies. —Hartford, Frederick K. Fox, by the Security Co., Ex'r, bal. (prev. rec'd, 3,000),	1,575 00
Marlborough, Charles Buell, add'l,	30 00
Norwichtown, Mrs. Maria L. Beach, by Owen S. Smith, Ex'r,	50 00—1,655 00
	3,993 17

NEW YORK.

Brooklyn, Y. P. S. C. E. of Tompkins-ave. Cong. ch. for the "Forward Movement," 190; Park Cong. Sab. sch., 18.56, do., Y. P. S. C. E., 5, both for the "Forward Movement"; Lewis-ave. Cong. Ch. Evangel Circle, 1.40; In memory of the late Mrs. Charlotte M. Loomis, 10,	184 96
Catharine, Mrs. Maria L. Couch,	5 00
Flushing, Cong. ch.	10 00
Gaines, Cong. ch.	9 84
Homer, Cong. ch.	14 00
Ithaca, J. L. H., for Armenia,	5 00
New York, D. Willis James, 5,000; A friend, for a missionary in Turkey, 100; J. W. Coe, 50; L. A. B., 25; "Christian Herald," 6,	5,181 00
Orient, Y. P. S. C. E., for the "Forward Movement,"	1 00
Perry Center, Cong. ch.	11 36
Syracuse, Good Will Cong. ch. Y. P. S. C. E., 5.61, do., Jun. C. E. S., 83c., both for the "Forward Movement,"	6 44—5,428 60

NEW JERSEY.

Bloomfield, Thank-offering,	20 00
Montclair, 1st Cong. ch.	100 00
Nutley, St. Paul's Cong. ch.	10 25
Upper Montclair, Christian Union Cong. ch.	125 00—255 25

PENNSYLVANIA.

Allegheny, Annie B. Fraser,	1 00
Philadelphia, C. C. Savage,	250 00—251 00

GEORGIA.

Thomasville, Bethany Cong. ch.	2 60
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FLORIDA.

Interlachen, 1st Cong. ch.	2 65
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TENNESSEE.

Memphis, Strangers' Cong. ch.	39 50
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TEXAS.

Dallas, 1st Cong. ch., of which 8 from Sab. sch., for native agencies, Eastern Turkey,	65 00
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OHIO.

Akron, West Cong. ch.	78 50
Bellevue, 1st Cong. ch., 24.56; S. W. Boise, 10,	34 56
Cleveland, Pilgrim Cong. ch., 90; Euclid-ave. Cong. ch., 59.50,	149 50
Coe Ridge, Rev. John Fichla,	3 00
Conneaut, F. W. Hayne,	1 00
Geneva, Cong. ch.	22 00
Gomer, Welsh Cong. ch.	40 00
Greenwich, Cong. ch.	4 15

Hudson, Cong. ch.	13 00
Oberlin, 1st Cong. ch., for support	50 11
Rev. W. E. Fay,	13 50—409 32
West Mill Grove, Cong. ch.	

Legacies. —Bellevue, Mrs. Wm. Moore, by Rev. Charles K. Swartz,	33 50
	442 82

ILLINOIS.

Aurora, New Eng. Cong. ch.	9 92
Chicago, Kenwood Evan. Cong. ch., 191.09; Millard-ave. Cong. ch., 43.68; Cal.-ave. Cong. ch. Y. P. S. C. E., for native worker in India, 25; Waveland-ave. Cong. ch., 4.20; Collected by Rev. D. A. Richardson, 3.13; Wash. Park Y. P. S. C. E., for the "Forward Movement," 1,	269 00
Crescent City, Cong. ch.	4 34
Crete, Cong. ch.	5 00
Dover, Geo. Wells,	20 00
Englewood, North Cong. ch.	20 00
Granville, Cong. ch.	26 33
Hinsdale, Cong. ch.	18 84
Lombard, 1st Cong. ch.	8 50
Malta, Cong. ch.	17 32
Saunemin, Mrs. M. E. Knowlton,	1 00
Somonauk, Y. P. S. C. E. for the "Forward Movement,"	10 00
St. Charles, Cong. ch. add'l,	1 00
Thawville, Cong. ch.	4 32
Yorkville, Cong. ch.	7 00
—, A friend,	100 00—522 77

MICHIGAN.

Bensonia, 1st Cong. ch.	15 00
Chassell, Cong. ch.	5 00
Chelsea, 1st Cong. ch.	25 60
Frankfort, Cong. ch., 2; W. H. M. U., 3,	5 00
Hopkins, D. B. Kidder,	5 00
Jackson, 1st Cong. ch.	173 50
Owasso, 1st Cong. ch.	21 11
—, A friend,	50 00—300 21

WISCONSIN.

Appleton, 1st Cong. ch.	31 00
Beloit, 1st Cong. ch.	23 00
Clear Lake, Swedish Cong. ch.	2 00
Delavan, Cong. ch.	8 98
Fond du Lac, 1st Cong. ch., 64.22; do., Y. P. S. C. E., 5, for the "Forward Movement,"	69 22
Fox Lake, Cong. ch.	1 25
Jackson, Cong. ch.	1 25
Lake Geneva, 1st Cong. ch.	16 00
Menomonie, Cong. ch.	26 76
Potosi, Cong. ch.	2 01—181 47

Legacies. —Delavan, Huldah R. Gates,	101 69
	283 16

IOWA.

Burdette, Cong. ch.	1 25
Chapin, Cong. ch.	5 00
Denmark, Cong. ch.	30 40
Eldora, Cong. ch.	69 60
Galt, Cong. ch.	3 27
Magnolia, Cong. Sab. sch., for the "Forward Movement,"	5 00
Muscatine, Cong. ch.	64 46
Osage, Cong. ch.	13 00
Rowan, Cong. ch.	12 35
Tabor, J. M. Barbour,	15 00
Wall Lake, Cong. ch.	2 60—221 93

MINNESOTA.

Freeborn, Cong. ch.	4 00
Freedom, Cong. ch.	4 78
Merriam Park, Olivet Cong. ch.	2 30
Minneapolis, Como-ave. Cong. ch.	28 63
Stewartville, Cong. ch.	4 40
Washington Co., A friend,	25 00
Winona, 1st Cong. ch.	47 00—116 31

Legacies.—Hawley, Adna Colburn,
by Walter Tanner, Ex'r,

119 28

288 49

KANSAS.

Diamond Springs, Mrs. M. S. Harris, 1 90
Emporia, Rev. M. Henry Smith, 50
Eureka, Cong. ch. 5 51
Paola, Cong. ch. 11 10
St. Mary's, Cong. ch. 3 50
Topeka, Students of Washburn College, 19 00—40 81

NEBRASKA.

Lincoln, 1st Cong. ch. 13 75
Linwood, Cong. ch. 11 60
Syracuse, Cong. ch. 8 00
Trenton, Cong. ch. 7 00—40 35

CALIFORNIA.

Coronado, A friend, 10 00
Fitchburg, Cong. ch. 6 50
Oakland, 1st Cong. ch., 180; Rev. F. B. Perkins, 10, 190 00
Santa Monica, 1st Prohibition Cong. ch. 6 45
Stockton, 1st Cong. ch., 2; 30; Rev. Jno. C. Holbrook, D.D., 5, 7 30
Ventura, 1st Cong. ch. 40 45—260 70

OREGON.

Portland, Ger. Cong. ch. 13 00

COLORADO.

Holyoke, O. L. F., for native agencies, Ceylon, 112 98

WASHINGTON.

Sylvan, Tilson Bixby, 1 00

SOUTH DAKOTA.

Burdette, Cong. ch. 5 00
—, Friends, 100 00—105 00

MONTANA.

Livingston, Ed. H. Talcott, 10 00

WYOMING.

Luak, Y. P. S. C. E. for the "Forward Movement," 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

AUSTRIA. — — —, Kladno ch., Fl. 2.75 = 1.13; Skalitz ch., Fl. 10.00 = 4.10; Friends in Hungary, Fl. 1.40 = 57c. 5 80
CHINA. — Jan Tsun, Rev. and Mrs. J. B. Thompson, 10 00
ENGLAND. — London, E. B. T., of which 20 for work in Turkey, 120 00
HAWAIIAN ISLANDS. — Kohala, Friend, 1,000 00
TURKEY. — Hadjin, ad ch., for work in Battalagunda, 5 72—1,141 52

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 11,574.46
For allowance of Miss Eliza Talcott, 300 00
For traveling expenses of Miss M. B. Daniels, 57 17
For allowance of Miss E. M. Stone, in part, 15 00—11,846 63

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 13,000 00

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MAINE. — Calais, Y. P. S. C. E. of 1st Cong. ch., 5; Norridgewock, Y. P. S. C. E., 5; 10 00
VERMONT. — Barnes, Y. P. S. C. E., 5; Cambridge, 1st Cong. Sab. sch., 2.50; do. Y. P. S. C. E., of 1st Cong. ch., 2.50; Jericho Centre, 1st Cong. Sab. sch., 90c.; South Royalton, Cong. Sab. sch., for catechist, India, 10; Windham, Y. P. S. C. E., 2.50; 23 40
MASSACHUSETTS. — Boston (Allston), Cong. Sab. sch., 2.47; Clinton, Y. P. S. C. E., 8; Easthampton, 1st Cong. Sab. sch., 1; East Longmeadow, Y. P. S. C. E., 60c.; Lynnfield Centre, Y. P. S. C. E., 5; Mattapoisett, Y. P. S. C. E., 10; Rockport, 1st Cong. Sab. sch., 9.53; South Deerfield, Cong. Sab. sch., 5.13; South Lynnfield, Y. P. S. C. E., 5; West Barnstable, Y. P. S. C. E., 5; 51 73
CONNECTICUT. — Glastonbury, Cong. Sab. sch., for pupil, No. China, 25 00
NEW YORK. — Flushing, Cong. Sab. sch., 18.40; Union Centre, Y. P. S. C. E. of 1st Cong. ch., 10, 38 40
FLORIDA. — Ormond, Y. P. S. C. E. of Union Cong. ch., 23 00
ILLINOIS. — Bowen, Y. P. S. C. E., 10; Elgin, 1st Cong. Sab. sch., 25; Lawa Ridge, Cong. Sab. sch., 2.60; do. Y. P. S. C. E., 3.60, 42 20
IOWA. — Earlville, Y. P. S. C. E. 6 25
MINNESOTA. — Stewartville, Y. P. S. C. E. 3 75
KANSAS. — Eureka, Y. P. S. C. E. 10 00
NEBRASKA. — Lincoln, Y. P. S. C. E. of 1st Cong. ch. 20 00
CALIFORNIA. — Oroville, Y. P. S. C. E., 10; Villa Park, Cong. Sab. sch., birthday box, 5, 15 00
COLORADO. — Flagler, Union Sab. sch. 1 03
NORTH DAKOTA. — Portland, Junior C. E. S., for education boy in Turkey, 4 50
SOUTH DAKOTA. — Rapid City, Junior C. E. S. 5 00
279 26

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Lancaster, Miss Marvin's Sab. sch. class, 70
CONNECTICUT. — Stratford, Cong. Sab. sch. 3 90
NEW YORK. — Brooklyn, East Cong. Sab. sch. 25 00
MINNESOTA. — Northfield, Cong. Sab. sch. 2 64
39 24

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Longwood, Y. P. S. C. E. St. Paul Evan. ch., 12.50; Shabbona, Y. P. S. C. E., 12.50; Toulon, Y. P. S. C. E., for support of Rev. and Mrs. Ralph Larkin, 25, 50 00
MICHIGAN. — Kalamazoo, Y. P. S. C. E., 1st Cong. ch. 6.85; Union City, Y. P. S. C. E., 5, 11 85
WISCONSIN. — Plymouth, Y. P. S. C. E. 3 64
KANSAS. — Topeka, Y. P. S. C. E., North Cong. ch. 6 25
NORTH DAKOTA. — Fargo, Y. P. S. C. E., 1st Cong. ch. 6 25
77 99

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE. — Boscawon, Cong. ch. and so., 18 Individuals, 18; Lyndeboro, Cong. ch. and so., 8.25, 26 25
VERMONT. — Cabot, Cong. ch. and so., 6; Marshfield, Cong. ch. and so., 1; St. Johnsbury, Rev. Henry Fairbanks, 1,000, 1,007 00
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RHODE ISLAND. — Providence, John W. Danielson, 300 00

CONNECTICUT. — Meriden, 1st Cong. ch., 21;
Norwich, Park Cong. ch. and so., 100.
NEW YORK. — Brooklyn, Lewis-ave. Cong.
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waukee, Rev. G. H. Ide, D.D., 50.
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NEBRASKA. — Lincoln, Rev. Lewis Gregory,
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COLORADO. — Longmont, 1st Cong. ch.
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Mrs. D. W. Slanter, 5; Avon, Y. P. S. C. E.,
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Sab. sch., 5; Harvey, Cong. Sab. sch., 7.50;
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netka, Y. P. S. C. E., 5; —, A friend,
15.
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man, Y. P. S. C. E., 1.70; Cheboygan, 1st
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E. of Mt. Hope Cong. ch., 1; Grand
Haven, Y. P. S. C. E., 6; Grand Rapids,
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Sab. sch., 27.08; Worden, Y. P. S. C. E.,
5.
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C. E. S., 3; Darlington, Y. P. S. C. E., 1;
De Pere, Cong. Sab. sch., 1; Dodgeville,
Welsh Cong. Sab. sch., 200; Eau Claire,
Y. P. S. C. E. of 1st Cong. ch., 5; Fulton,
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250; Menomonie, Cong. Sab. sch., 5; Mil-
waukee, Grand, Cong. Sab. sch., 14.60;
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P. S. C. E. of Fly. Cong. ch., 15; Pesh-

tigo, Y. P. S. C. E. and Sab. sch., 10;
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Milwaukee, Cong. Sab. sch., 5; Viroqua,
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sch., 12.25; West Rosendale, Y. P. S. C. E.,
10; West Salem, Cong. Sab. sch., 5.85;
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Elkader, Mary H. Carter, 25; Fayette,
Cong. Sab. sch., 5; Forest City, Y. P. S. C. E.,
2; Genoa Bluffs, Y. P. S. C. E.,
6.64; Hartwick, Cong. ch., 5.50; Hutchins,
Y. P. S. C. E., 1.32; do., Cong. Sab. sch.,
68c; Lakeport, Cong. Sab. sch., 2.65; Mon-
teour, Cong. Sab. sch., 5; Muscatine, 1st
Cong. Sab. sch., 10; do., Y. P. S. C. E., 1st
Cong. ch., 5; do., Pilgrim Cong. Sab. sch.
and Y. P. S. C. E., in memory of John Win-
ning, 5; Oskaloosa, Cong. Sab. sch., 5.05;
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5; Rowan, Cong. Sab. sch., 5; Sergeant's
Bluff, Cong. Sab. sch., 60c; Sioux City, Y.
P. S. C. E. of 1st Cong. ch., 5; Waverly,
Y. P. S. C. E., 5; West Burlington, Y. P.
S. C. E., 2.
MINNESOTA. — Ada, Cong. Sab. sch., 1.60;
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Cong. Sab. sch., 5; Crookston, Y. P. S. C. E.,
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do., Y. P. S. C. E., 2; Grand Meadow, Y.
P. S. C. E., 1; Lake Belt, Cong. Sab. sch.
and C. E. S., 4.75; North Branch and
Sunrise, Cong. Sab. sch., 4.05; Sherburne,
Cong. Sab. sch., 1; Sleepy Eye, Cong. Sab.
sch., 2.50; Stillwater, Cong. Sab. sch., 3;
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5; do., South Park Cong. Sab. sch., 5;
West Duluth, Cong. Sab. sch., 5.
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Cong. Sab. sch., 1.86; Burlington, Cong.
Sab. sch., 5; Council Grove, Cong.
Sab. sch., 5; Kansas City, 1st Cong. Sab.
sch., 12; Kirwin, 1st Cong. Sab. sch., 2.50;
do., Jun. C. E. S., 1; Little River, Cong.
Sab. sch., 1; North Topeka, Cong. Sab. sch.,
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sch., 1.65; Topeka, Central Cong. Sab. sch.,
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NEBRASKA. — Arcadia, Cong. Sab. sch., 1.50;
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Sab. sch., 5.75; Trenton, Y. P. S. C. E.,
2.81.
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Cong. Sab. sch., 10; Whitewater, Cong.
Sab. sch., 5.
NORTH DAKOTA. — Mayville, Cong. Sab.
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Sylkeston, Cong. Sab. sch., 5.
SOUTH DAKOTA. — Bersaford, Woman's Miss.
Soc., 5; Canton, Cong. Sab. sch., 3; Elmira,
Cong. Sab. sch., 2.40; Letcher, Cong. Sab.
sch., 1.45; Rapid City, Y. P. S. C. E., 2;
Redstone, Cong. Sab. sch., 2; Revillo,
Cong. Sab. sch., 4; Webster City, Y. P. S. C. E.,
7; —, Friends, 60.
UTAH. — Salt Lake City, Cong. Sab. sch.,

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Casine, Desert Palm Soc., for use
of Miss C. E. Bush, 30; Brunswick, Geo.

T. Little, for restoring native agencies, Eastern Turkey, 100; Monmouth, Union Y. P. S. C. E., for work of Miss Laura Farnham, 14; Portland, Bethel Y. P. S. C. E., for school at Pao-ting-fu, 15, and for work at Harpoon, 6.50.

NEW HAMPSHIRE.—Campton, A friend, for work, care Miss Ellen M. Blakely, 10; Laconia, Friends, for work, care Miss Ellen M. Blakely, 4.

MASSACHUSETTS.—Amherst, North Cong. ch., Martha E. Harrington, for restoring appropriations, Eastern Turkey, 15; do., Mrs. Laura A. Ward, for work, care Miss Johanna Zimmer, 10; Auburndale, Mrs. C. H. Wheeler, for work, care Mrs. H. N. Barnum, 5; Boston, 2d ch. (Dorchester), for use of Rev. W. W. Curtis, 50; Friends, for dispensary work, care Dr. Julia Bissell, 100; W. A. D., for native pastors, Eastern Turkey, 3; Brookline, Harvard Sab. sch., for native preachers, care Rev. J. E. Abbot, 65; Chelsea, Central Cong. ch., for repairs on 3d Cong. ch., Marsh, Turkey, 50; Dedham, Miss M. C. Burgess, for relief of native agents, care Rev. H. N. Barnum, 10; East Northfield, Evelyn S. Hall, for pupil, care Miss E. M. Swift, 10; Fitchburg, Rollstone, Jun. C. E. S., for kindergarten work, care Miss Laura Farnham, 25; Holyoke, Jun. C. E. S., 2d Cong. ch., for work, care Rev. Dwight Goddard, 25; do., 1st Cong. ch., for restoring native agencies, Eastern Turkey, 3; Longmeadow, Cong. Sab. sch., for use of Rev. Geo. C. Reynolds, 10; Lowell, High-st. Sab. sch., for scholarships, care Rev. E. S. Hume, 33; Northfield, Y. P. S. C. E., for work, care Miss E. M. Swift, 10; Norwich, Rev. Wilbur Rand, for work, care Rev. E. S. Hume, 15; Norwood, 1st Cong. ch., for relief of Christian Workers in Armenia, 80; Somerville, Prospect Hill Cong. ch., Woman's Union, for use of Miss Mary L. Daniels, 10; Springfield, Jun. C. E. S. of North Cong. ch., for work, care Rev. H. J. Bruce, 5; Whitinsville, Rev. John R. Thurston, for pupils, care Rev. H. N. Barnum, 15; Williamstown, Friends of Williams College, by President Carter, for use of Rev. C. C. Tracy, D.D., 500; do., Williams College, by President Carter, for use of Rev. George T. Washburn, D.D., 400; Worcester, A. K. Younsf, for pupil, care of Rev. C. F. Gates, D.D., 10; ———, Friend, by Rev. Lyman Bartlett, for native agency, care Rev. J. P. McNaughton, 10.

CONNECTICUT.—Hartford, Friday Evening Club, Asylum Hill Cong. ch., for native preacher, No. China, 50; Stratford, A friend, for work care Mrs. E. S. Hume, 24.

NEW YORK.—Borodino, Ellen M. Doollittle, for native preacher, Shansi, 5; Brooklyn, Central Cong. Sab. sch., for two Bible-readers, Madura, 36; Ithaca, Cong. Sab. sch., for work Euphrates College, 40; Lima, M. S. B., for native preacher, Foochow, 40; New York, Miss Olivia E. P. Stokes, for native agency, care Rev. J. P. McNaughton, 60; Norwich, Cong. ch., Scudder Mem. Fund, 15; Rochester, So. Cong. Y. P. S. C. E., for work, care Rev. H. C. Hazen, 15.

NEW JERSEY.—Westfield, Cong. ch., J. R. Clayton, for native preacher, care Rev. J. E. Tracy, 15; ———, A friend, for work, care Rev. J. K. Greene, 20.

PENNSYLVANIA.—Germantown, Mrs. Anna R. Hobbs, 50; Miss R. H. Stroud, 5; Emily Vail, 1, all for work, care Rev. J. K. Greene; West Philadelphia, Asia Minor Apostolic Inst., by Rev. H. S. Jenanyan, for work, care Rev. J. L. Fowle, 25, for use of Miss C. Shattuck, 350, and for use Miss Sarah A. Closson, 60.

TEXAS.—Pine Valley, Jun. C. E. S., for kindergarten pupil, care Miss M. M. Patrick.

OHIO.—Bellevue, 1st Cong. Y. P. S. C. E., for native pastor, Madura, 14; Berea,

Cong. Sab. sch., for work, care Rev. W. H. Sanders and Rev. W. E. Fay, 10; Oberlin, A. M. Loveland, for work, care Rev. Chas. Harding, 1; Painesville, 1st ch. Enterprise Mission Circle, for pupil, care Miss M. M. Haskell, 7.20.

FLORIDA.—Avon Park, Cong. ch., 5, and Jun. C. E. S., 5, for pupil, Yongst, 10 00

ILLINOIS.—Batavia, Cong. ch., 3.68, and M. Voorhes, 2, both for teacher, Ezrroom; Chicago, W. B. Jacobs, for schools at Rodosto, 40, and for work, care Rev. T. W. Woodside, 10; Rev. D. A. Richardson, for teacher, Ezrroom, 13.03; Polo, A friend, 20; Mrs. R. M. Pearson, 4, and A friend, 3, for use of Rev. C. F. Gates; St. Charles, Cong. ch., for teacher, Ezrroom, 3.50; Sycamore, Cong. ch., for do., 3.

MICHIGAN.—Flint, H. R. Lovell, for pupil, care Miss E. M. Blakely, 5 00

MINNESOTA.—Duluth, Pilgrim Cong. ch., for teacher, Ezrroom, 12.92; Minneapolis, Como-ave, Cong. ch., for work, care Rev. A. Fuller, 5.

WISCONSIN.—Nekoosa, Jun. C. E. S., for work in Bulgaria, 2.04; West Superior, Cong. ch., for teacher, Ezrroom, 2.50, 4 54

CALIFORNIA.—Alameda, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Madura, 45 00

CANADA.—Ontario, Fitch Bay, Friends, for Rev. and Mrs. C. S. Vaughan, 30 00

TURKEY.—Cesarea, Rev. W. A. Farnsworth, for native agency, care Rev. J. L. Fowle, 8 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS,

Miss Ellen Carruth, Boston, *Treasurer.*

For building wall at Smyrna,	30 00
For educational work, Harpoon,	25 00
For educational work, Harpoon,	15 00
For work of Miss C. E. Bush,	100 00
For work of Miss C. E. Bush,	25 00
For work of Miss Mary L. Daniels,	5 00
For use of Miss E. M. Barnum,	20 00
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For Bible-reader, Cesarea,	75 00
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For use of Miss E. M. Blakely,	100 00
For use of Miss I. F. Mellinger,	25 00
For use of Mrs. Henry Fairbank,	25 00
For the Ruth Kilboa scholarship,	
Marathi,	10 00
For work, care Mrs. R. A. Hume,	30 00
For school, care Mrs. Harding,	45 00
For use of Mrs. J. E. Tracy,	75 22
For Okayama Orphanage,	5 00
For kindergarten work, care Mrs. W. H. Noyes,	5 00
For use of Miss M. S. Merrill,	12 00
For use of Miss A. H. Busbee,	10 00—639 72

FROM WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For training school, care Miss E. M. Swift,	750 00
For work at Fung-cho,	100 00
For work at Gedik Pasha,	50 00
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For bed in hospital, care Dr. Julia Bissell,	4 00
For work, care Miss H. Seymour,	16 00
For use of Rev. R. A. Hume,	10 00
For use of Miss F. C. Gage,	10 00—965 00

4,319 16

Donations received in July,	57,080 28
Legacies	3,638 30

60,688 58

Total from September 1, 1895, to July 31, 1896: Donations,	\$534,273.25;
Legacies,	\$112,161.22 = \$646,434.47.

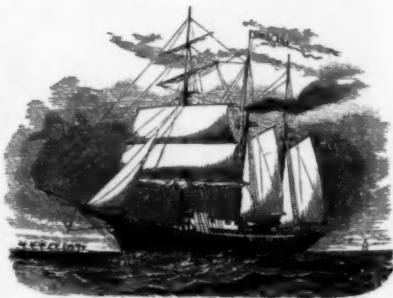
FOR YOUNG PEOPLE.

FROM THE MORNING STAR.



THE *Morning Star* sailed from Honolulu in June last for Micronesia, but before sailing Captain Garland wrote a letter for the young people who are stockholders, which we are glad to give in these pages. It is twelve years since the vessel was launched at Bath, Maine, and we fear that the young people of the present generation either have not known or have forgotten about the vessel, so we present again a little cut of the craft as she was when sailing away from Boston harbor, October 27, 1884. It will be remembered that she is a barkentine, with three masts and what is called auxiliary steam power, to be used chiefly in calms and currents. It is commonly said that the money to build the vessel was provided chiefly by the children, and this is true.

And yet many of the young people will remember that not less than twelve persons, each over 100 years of age, in 1884 became stockholders. The gifts came from all classes and from all lands. One of the articles provided for the vessel was an axe made, and its handle fitted and painted, by one of these centenarians to whom we have alluded. The Bible in the cabin came from the pupils of the High School in Marsovan, Turkey. We have now before us a list, covering five written pages, of special articles given at the time for the use of the vessel. The prayers of these numberless givers must have followed their ship, for she has now for twelve years been sailing the seas, and God has kept her from all serious harm. Her white wings bring joy wherever they are seen among the islands of Micronesia. We want our young people to remember the vessel and her captain, and to give and pray constantly for the islanders to whom she takes the blessed message of eternal life through Jesus Christ. Captain Garland's letter, written from Honolulu, will tell some incidents about the vessel.



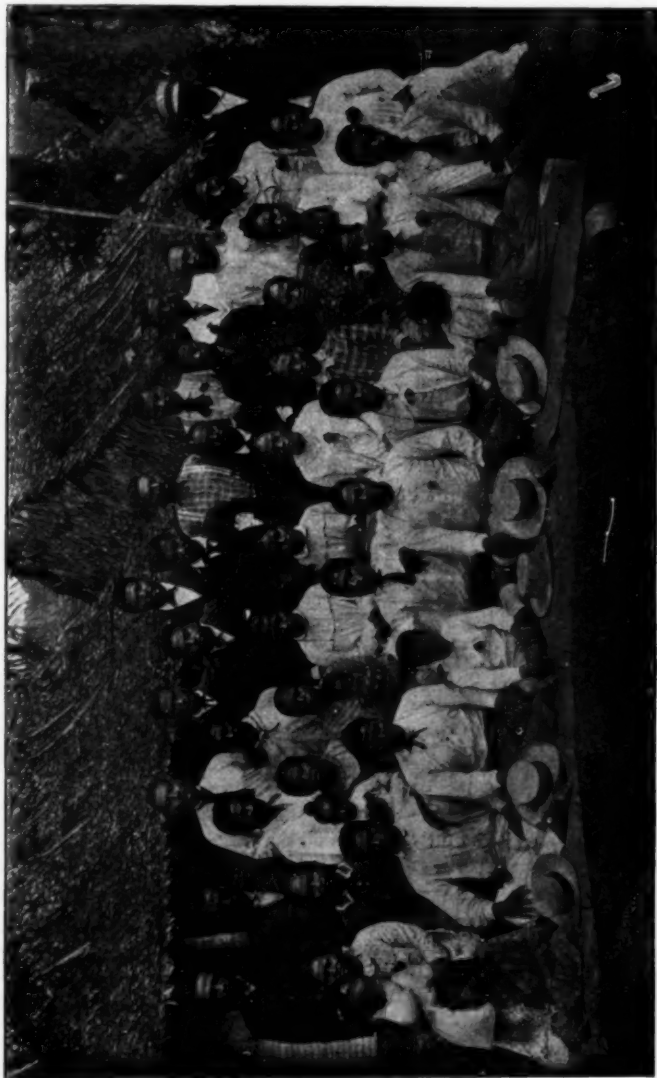
MORNING STAR, No. 4.

Morning Star, HONOLULU, June, 1896.

TO THE STOCKHOLDERS OF THE *Morning Star*:

The captain of your vessel is sometimes addressed by strangers as follows: "Captain, I own shares in your ship;" or, "Captain, I remember having a ten-cent share in the *Morning Star* when I was a boy;" or, "Captain, how many

Morning Stars have there been?" When so addressed the captain generally invites these strangers to come on board and look at their property. Occasionally one complains of not having received any dividends from his investment. It



PUPILS OF GILBERT ISLAND TRAINING SCHOOL, TAKEN TO KUSAIE BY THE MORNING STAR.

would be easy to show how much good his money has done, but generally it is enough to say that the money has been given to the Lord, and that he will abundantly reward in his own time.

Just at present the *Star* is in Honolulu, fitting out and loading for her fourteenth voyage to Micronesia, and perhaps some of the small shareholders who cannot come on board would like a short report of her. The few repairs for the year are completed. Nearly all of the supplies for the ship and missionaries are safely stowed in the hold, and, with most of the old crew to care for her, she will sail in a few days for Micronesia.

It is the same round year after year for the *Star* and her company. She visits the same islands, and drops her anchor in the same coral lagoons. So clear is the water in many places where we stop, that the anchor can be seen lying on the coral many fathoms below the surface. In the same clear water can be seen multitudes of fishes of all sizes, from great sharks and swordfish down to tiny ones, many of them colored.

The boys from the Kusaie Training Schools, who are often on board, are very fond of fish and fishing, and so are the sailors on the *Star*. When fish are in sight it is a standing privilege for the crew to leave their work, unless it is very important, and go fishing. That is one of our ways for getting fresh food, for you must know that in Micronesia there are no fish or meat markets, and we depend largely on canned food. Occasionally a large green turtle, perhaps three feet in length, is brought to us. This is a great prize. We also eat many chickens on the *Star*, trading with the natives for them.

I am reminded of an amusing sight we witnessed once when we were at Ruk. The Ruk natives were then pretty wild, and they are so still. The *Star* was at anchor near the mission premises, and one morning about daylight we heard a great shouting of natives and splashing of paddles. Upon looking out we saw the natives coming from nearly all directions straight for the ship. At first we were not sure of their intentions. Possibly they were coming to attack us. But we soon found they were bent upon trading. We motioned to them not to come on board until sunrise, and so they surrounded the ship in their canoes. At six o'clock I counted 300 men in the canoes, and many more came later. When I gave the word, oh! what a scrambling and shouting and cackling there was, for almost every man had in his hands from one to a dozen chickens which he wished to sell. I got out my calico and fishhooks and began trading. It is only since the missionaries went to Micronesia that the natives knew the value of money, and hence the trading is not with gold and silver, but with goods. They sell whatever they have for cloth or knives or fishhooks. So eager were these Ruk natives to get these articles that they crowded about me and I was obliged to go up on top of the house, six feet above their heads, and refuse to buy of any who came up where I was. In a few minutes my coops were full and I had to stop, much to the sorrow of the natives. Four small fishhooks would buy a chicken.

I wonder if some of the stockholders would not like to take a peep into the *Star's* hold, and see what she carries there. Looking down either hatchway at first is like looking down into a coal mine, for we keep our store of coal there, and have on board about 200 tons. We are eight or ten months away from port, and it takes this large amount to keep the ship going in the calms we meet. In twenty-four hours we burn under the boiler about four tons of coal, which drives us at the rate of five and one half knots, a knot being a little more than a mile.

Besides the coal there is generally in the hold quite a quantity of lumber, going down for repairs on the mission premises and for new buildings. Then there are barrels of beef and pork, salmon, sugar, coffee, cases of flour, boxes of dry goods, baby carts and bath tubs, furniture and water tanks. All these are found useful and necessary among the islands, and the natives do not produce them. The water tanks are to catch and hold rain water, for there are no wells on coral islands which will yield good drinking water. Once when the *Star* was short of water in the Gilbert group, we went on shore at one of the islands and cleaned out what is called a "water hole." This water hole had a very brackish water used by the natives, not good, yet better than none. So we thought we would get some for use on the ship. We cleaned out the hole, and while



BENJAMIN, PREACHER AT EBON, WITH HIS WIFE.

waiting for it to fill up again we went on board ship for dinner. After dinner, on coming suddenly in sight of the hole, what was our surprise to see several women and children jump out of it and run away. They evidently thought it a fine opportunity for a bath, and had improved it at our expense. So we had to bail it all out once more and wait for it to refill. But the next time we kept watch over it.

But now the ship is ready to start another voyage; we hope to be back again in about nine months' time. Meanwhile we want all the mission children to remember us and help us with their prayers, that we may be guarded every day and that we may accomplish all the work for which we are sent.

Your friend,

GEORGE F. GARLAND.